

An Impressionistic History of the South Asian Subcontinent

VOLUME ONE – FEUDAL LANGUAGES

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It is foretold! The torrential flow of inexorable destiny!



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First published in 2016/17 in Whatsapp. This edition published in March 2018.

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This is a writing that goes into the very depth of feudal language social systems. The writing commenced as a regular broadcast through Whatsapp and still continues. The language of the original writing was a vernacular language of the southern parts of the South Asian Subcontinent.

As of now, the broadcast has gone beyond 280 chapters.

In this book only the first 100 and odd posts are given. This is so because the translation of only that many chapters has been completed.

The translated version of this book is primarily aimed at the attention of the native-English populations of native-English nations. They have no idea as to what it is that is entering their nations, when feudal language speakers enter their nations and slowly bring in diabolic transformations in everything in the native-English social systems.

Feudal languages have terrible carnivorous codes, along with an overpowering outwardly affable friendliness. The combination is a very deadly one, in that there is no shield or barrier that can effectively stop the infection of feudal languages.

The only way to ward off the terrible social disasters in the offing is to understand what a feudal language is. Feudal languages can literally splinter up all native-English social systems, at every nook and corner of the social system; be it family, professional locations, roadways, work efficiency, ethical codes and almost all else.

The appealing goodness of this book is that it has originally been written for people of feudal language nations; to make them understand what it is that is evil in their native social communication systems.

Once they understand it, they can think of overcoming and overpowering the evil that possess them, and lead their own social systems and nation to greater quality standards. As of now, they do not understand what the evil is that is daunting them at every location in their social system. They see only one way to escape the terrific negativity that infects them; that is to escape to native-English nations.

However, once they enter native-English nations, they become the **beachhead** for spreading their native-land **feudal-language infection** into the quaint and placid native-English social systems.

When accosted by a feudal language verbal or non-verbal signal, native-Englishmen and women, if defined in the meaner codes in the signals, will or can go berserk.

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Chapter One

The introduction to the Introduction!

This is a lengthy writing that has been in my mind for a long time. I have already done a lot of writings. Most of them are in English.

I do get to feel that most of the items mentioned as 'Indian' history as seen in formal academic textbooks are falsities. History professors who get around Rs. 75000 per month would be able to write so many things. They will have ample time for such useless activities. Even the Indian pages on Wikipedia have come to become their possessions.

It is not easy to write things which can repudiate their claims. One would have to spend one's own time and money for this.

Even if one writes, it is quite difficult to bring these things to the notice of others. And beyond that, if at all this is brought to the notice of anyone, it is quite difficult to make them read long articles. This is so because an immensity of writings are coming out every day.

Among all such writings, the most repulsive ones are the so-called PhD Doctoral Thesis. Most of them are mere useless activities, without any particular use or intelligence. Even though these things do not come into the notice of the common man, in the locations where specialised subject talk is going on, these create a huge low-quality clogging.

This writing is going to be commenced with the full understanding of these issues.

It is my desire to continue this writing every day. I have no idea if I will be able to do that.

The above English text is a translation. Another book containing the original writing in a vernacular language of South Asia and the English translation together is also available, both in the digital form as well as in the Print form.

Chapter Two

Subjective or objective?

Many years ago, an 'over-smart' 'nondescript' 'scholar' had informed me of a major defect in my writings. That is that they were all totally 'subjective' and not 'objective' at all.

What this man hinted was that whatever I wrote were my own personal feelings or personal experiences, and that they had no connection with actual reality. Actually it was just a case of him being accosted by the green-eyed monster.

However, let me first deal with how the subjective versus objective issue would infect this writings. After that I will move forward.

One man applies for the driving licence. He goes to the RTO office and remits the required fee. After that he attends the Driving Learner's Test and passes it. With the permission received from this licence, with the assistance of a trainer, he learns to drive a car.

After that he applies for the main Driving Test. He attends the Driving test. Seeing his driving skills, the RTO office informs him that he has passed the Driving Licence test. Within days, he gets his Driving Licence.

This is the Objective information with regard to getting a Driving Licence.

However, in reality, the procedure to get a Driving Licence is not that easy. Actually the real experience can be of two totally different kinds. One is to give the amount mentioned by the driving school. In this amount, the bribe for the RTO office employees will be included.

Once this amount is given, getting the Driving License is quite easy. In the earlier mentioned Objective narration, the critically important item, that is the bribe amount has not been mentioned or hinted at.

Without giving the bribe amount, if a person were to be so arrogant as to imagine that he can get his Driving Licence based on his own driving skills, there is always the possibility that his experience would be quite different.

If these two latter mentioned experiences are described, they would be quite different from the earlier-mentioned Objective description. And they can be mentioned as 'mere' subjective. For, aren't they just individual experiences?

This kind of subjective character is there in my writings. Even though this can be seen as a defect, when one stands aside and experience events, and refuses to follow

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common conventions and thought processes, one might come across experiences which are not common.

In the current-day history writings of the South Asian Subcontinent, the truth is that the above-mentioned Subjective kind of items (example: the critical information on the bribe amount) are being missed or deliberately left unmentioned.

Chapter Three

The personal deficiencies of the writer

Before commencing the writing of history, there are a few things that need to be declared.

The first item is about the attitude.

This writer has no posture or belief that he himself is very intelligent and well-informed and that others are of less intelligence and information.

From long years of intimate contact with people from varying social levels, it has been very clearly and directly understood that most people have various kinds of intelligence and information.

However, it has been noticed that the people of this peninsular region in general and those people who speak feudal languages, in particular do have certain limitations. What this is shall be declared and explained later.

This writing of this writer has one deficiency. That deficiency is connected to the common behaviour of the people of this location. This problem is actually a mere reflection of the feudal or hierarchical language codes present in the location.

In this subcontinent, there are various language speakers, people of different religions, and people of varying castes and professions, held shackled in varying levels. Language codes have created a multitude of mental phenomena in them.

Among those items, the item most relevant here is the various kinds of claims to a superior social heritage and antiquity seen claimed by people of all religions, castes and languages. This item will be explained in detail later.

What has to be mentioned here is that the writings of this writer has the deficiency that without being partial to anyone, the most possible truth with regard to antiquity is noted down without any compromise.

This writing style has angered many caste, language and religious group people. However, these very people would be very happy to see the realities noted down of other groups who they view with a competitive mind.

There is something more to be written about this. It shall be done in the next post.

Before concluding, I wish to state one more thing. It is this:

Even though this writing has a very clear philosophy, aim and such other things, it is not the aim of this writing to disparage, or to insult or to cast accusations on anyone.

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However, when mentioning the personal activities of certain persons, which have significantly influenced the direction of flow of historical events, the aim is not to heap denigration on those individuals.

This writer is not a person who has the capacity to point fingers at another man's failings or personal weaknesses. And there is no claim that persons who do have such capacity are not in existence.

Chapter Four

Desperately seeking relative pre-eminence

REV. SAMUEL MATEER has, in his book, [NATIVE LIFE IN TRAVANCORE](#), described the tremendous effort made by each caste to overtake other castes in various relative terms, by means of stories, relationship and claims:

QUOTE— the amount of research bestowed by each to discover local traditions, verbal derivations, analogies in ceremonies or usages, or anything whatever that might enable them to out-vie rival castes — the contempt felt for the boasting of others — and the age-long memories of reported or imagined honours once enjoyed by them. END OF QUOTE.

Even though this small quote is about Travancore Kingdom, the contents therein is equally relevant to the whole of this peninsular region, which currently includes Pakistan, India and Bangladesh.

To clearly and effectively understand the history of this location, it is highly imperative that one has profound information on the language codes of this region. For, these language codes have influenced all the minor and major behaviour systems, lifestyles, and personal relationship in a major way.

For this very reason, it is necessary that a descriptive analysis of this subject is made before embarking on writing the history of the place.

This shall be commenced from the next posting.

Chapter Five

Feudal languages and planar languages

This writer, after a lot of observations and experimentations, has defined languages as of two different categories. Languages like English were categorised as planar languages. Languages which have word-codes of feudal lowliness versus heights were defined as feudal languages.

In connection with this, a draft form of the book MARCH of the EVIL EMPIRES: English versus the feudal languages was first written in the year 1989. Around the year 2000, the completed version of this book was published online.

As of now, this book is available for download on [VICTORIA INSTITUTIONS' Website](#)

In this book, a contention that languages are either software codes or software applications had been mentioned.

After many years, when direct observations on the real codes in languages were made, it was felt that the word 'feudal' was inadequate as a technical word to define the phenomenon.

It was then that a few years back that it was understood that a more apt technical usage would be: '3-D Virtual Arena-coded languages'. In accordance with this understanding, this technical usage was made in the book: Pristine-English: What is different about it?

However, it must be admitted that the usage 'feudal language' is relatively more comfortable to use.

The languages of South Asian peninsular region do have the codes of Asian feudal hierarchy encoded inside them. It is not possible to claim that this is a new discovery. This is a fact which is commonly known by all people of this geographical region.

When this fact was mentioned in the Wikipedia page on languages, it was immediately removed.

When a request was made in the Talk page of Malayalam language in Wikipedia to mention the feudal features of the Malayalam languages, some over-intelligent, self-conceited 'language scholar' who was administering that page, after placing a very sarcastic hint that Wikipedia is not a place for uneducated persons to write, and using low-quality shortcuts to display his English language acumen, had the request ~~struck through~~. After sometime, the whole request was seen removed.

When a government order was promulgated in 2011, making it compulsory to study Malayalam language, this writer did file a writ-petition against that order in the Hon'ble High Court of Kerala.

The contentions were that feudal languages were against the basic tenets of the Constitution of India; that these languages were totally against the right to equality before the law, and the right to personal dignity and stature of the citizen; and that these kinds of languages would create at least three different levels of citizenship in the nation. This writer himself did the arguments in the High Court. The complete set of arguments can be seen on [VICTORIA INSTITUTIONS' Website](#).

In these arguments, Malayalam was also mentioned as a feudal language. However, both the government side as well as the Malayalam language protection organisation which joined the opposite side, claimed that there is no such things as a 'feudal language', mentioned in language science.

Almost all people in this peninsular region are aware of the fact that the native languages here do have words of Asian feudal hierarchy. The claim that even this very simple fact is not known to language science, only points to the very shallow depth of such 'sciences'.

I do feel that language science does use a terminology mentioned as 'Honorific'. However, this word is not apt or capable enough to define feudal languages.

Chapter Six

History and language codes

When I aim to commence my writings on the history of this subcontinent, why is that I would have to mention about my contentions that the languages of this subcontinent are feudal?

Many things will happen in history. It will be seen that many persons mentioned in history have been defined as wicked and some as of good personal qualities. There would be many other categorisations of individuals.

However, the actual fact would be that in each population, most of the common habits, mental reactions and mental behaviours of the people in their higher and lower strata would directly related to the social design codes embedded in the native language spoken by the people therein.

I am not intending to go deeper into this theme as of now.

However, I will very clearly mention as to what are the common features of the languages of the South Asian subcontinent.

Before that I will mention this much also: It is possible that the languages of Africa, Eastern Europe, Western Europe, Great Britain, South American nations, other nations in Asia would have human relationship design codes, which are different from each other.

The feudal or hierarchical codes found in many languages of the South Asian peninsular region is thus:

The word YOU gets splits into Thoo, Thum and Aap.

In Malayalam, it is Nee, Ningal and Saar (Thangal)

The English word HE

becomes USS and UNN in Hindi.

In Malayalam, it splits into Avan, Ayaal, Saar (Avaru, Adheham, Maadam/Medam) and such other words.

I am not entering into the deep details of this language study. For it is a very big subject, indeed.

However, there is an item that can be hinted here. It is that there is a huge difference in the human relationship codes between Malabari and Malayalam (lingua franca of two neighbouring areas in South Asia). I am not entering into the details here:

There are a huge number of differences in human dignity, stature and human relationships in feudal languages, when compared with English.

As of now, I am not entering into that also.

However, when speaking in a general manner, it may be mentioned that this does effect a number of human features: repulsion to human beings, extreme levels of feudal respect, extreme levels of servitude, and when that gets erased, a mood to act treacherous, extreme jealousy, a mood to stab in the back, a different from English understanding about discipline, an employee-employer relationship quite different from that of English etc.

For instance, there are even codes inside feudal languages which decide as to whether an individual can be allowed to sit down or not. Many things which are seen in a very simple manner in English, acquire a very complicated set of features in feudal languages.

Even in the case of very simple items like that of an employer asking one of his subordinates to bring a glass of tea, in many occasions, feudal languages impose a terrible level of social load of heaviness. Actually a cup of tea does not have such huge weight, physically.

Chapter Seven

The influence and affect of language codes on human beings

Before going ahead, I think I will mention a few more things about the powerful influence that feudal languages have on human mind, human emotions and on human body design.

First let me take a small illustrative example.

A socially well-acknowledged person goes to meet an IPS officer in his house, due to some legal issues. After patiently hearing all that this man has to say, the IPS officer says thus to him: “Why did you want to do all this?”

However, the word he used for You was *Nee*, the lowest indicant word for You in the local feudal language.

Surely, this use of *Nee* was intended to be degrading and downsizing.

However, the person who said this was one of the highest employees in the police department. It was not that much of a degrading or downsizing. The man went down in stature a bit. That was all.

When the man was thus sitting in a sad mood in the veranda, the menial worker in the IPS officer’s household comes near him and ask him thus: “Why did you do all this?”

He also uses the word *Nee* for You.

Here also, the usage of *Nee* has been done with the intention of downsizing and pushing down/pulling down. However, now the relocation of stature is to the social canyons.

Feudal language words have seemingly feeble word-codes which can literally send a person tumbling down through the social heights, or to severely shake a human stature into utter disarray.

For instance, if a police constable was to address an IPS officer with a mood of love and affection with a *Nee*, the same kind of shaking of stature would be felt, deep down into the very core of the affected human being. At the same time, the word code used for this purpose would quite a feeble sound, which might not even be clearly audible to an untrained ear.

Chapter Eight

Malabari and Malayalam

Now, let me take another illustrative example. This is a very minor word-code difference between Malabari language (of north Malabar) and Malayalam.

In Malayalam, the word YOU has a lot of usable words: **Saar**, Angunnu, Ningal, Thaan, eyaal, **Nee** &c.

In Malabari, the YOU usage has only two main forms. **Ningal/Ingal** and **Inhi**. (It may be mentioned in passing that there is a slight difference between Ningal and Ingal. However, that item is not taken up for discussion here, now).

Ningal/Ingal is on the towering heights. And **Inhi** is in the deep/dirty levels.

In a similar manner, the Malayalam words for HE are **Saar**, Adheham, Angunnu, Angeru, Ayaal, Pulli, Pullikkaaran, **Avan** etc. (There might be other words also)

In Malabari, the word HE has the following forms. **Oru/Olu**, Mupparu, Ayaal and **Oan**.

The word SHE in Malayalam has the following forms: **Saar**, Maadam/Medam, Avaru, Ayaal, Pulli, Pullikkaari and **Aval**. (There might be other word also.)

In Malabari, the word SHE gets converted into two main word forms. **Avaru** and **Oru/Olu**. These two forms denote two extremely opposite levels of social existence.

For the purpose of discussion here, let us take the word SHE only.

In Malayalam, about the woman who comes for work, and to that person, in many cases, the words Ayaal, Pulli, Pullikkaari, Ningal etc. are used in Travancore. In many occasions, the lowest word form Aval would not be used.

At the same time, in Malabar, the woman who is 'respected' will be addressed as Ningal/Ingal and referred to as Oru/Olu. However, to women who cannot be given such 'respect', in north-Malabar, the word for addressing is the demeaning Injhi. The same kind of degrading Olu is used for referring to.

This has brought in a terrible kind of disarraying of the social atmosphere in Malabar. In many interior villages, women for even slightly higher social status would not go to the local shops to buy things.

Many women, due to the assault of the lower grade '**Olu**' and **Inhi** words, when walking in front of the individuals who have some kind of dominance over them, would move with a pose of extreme and pretended humility and obsequious. However, if by

some method they can get a job of a teacher or something similar, they will escape from that tragic levels of the word-codes. When this happens, most of their social inhibitions would vanish. Their behaviour, and individuality can literally flip 180 degrees vertically.

I am stopping this subject here. However, I can give a point for the reader to ponder on.

In Malabari, the man (male) can improve from the level of 'Oan' to that of 'Ayaal'. However to improve to the level of 'Oru' is not possible for most men. Or it is quite difficult.

However, for his wife, the moment she gets some social stature, would go straight to the highest levels of 'Oru'.

In Malayalam, the codes work quite in a different manner.

The reader can think about these things on his or her own. What I have given here is only a very minor illustration of the working of the word codes.

In a similar manner, there are thousands of word-codes in each and every language. However, in pristine-English, such highly complicated word-codes are not there. I have seen feudal language speaker mention this as a failure of the English language.

Chapter Nine

Word-codes that can deliver hammer blows

Before moving into the history of this peninsular region, let me give a small hint of the hammering power of word-codes delivered when they assault the people.

In the illustrative example given earlier, I had mentioned the social suppression affected when a menial servant in the household of an IAS officer addresses a social senior with a Nee, and refers to him or her with an **Avan (Oan)** or **Aval (Oal)**. That was just an example.

Speaking in a comparative manner, the Brahman class of the yesteryears can be compared to the higher positions among the current-day government employees. In the same manner, the Nairs of the Malabar and Travancore areas of those times could be compared with the police constables of India. The people who live around them would have to extend obsequious 'respect' to them. Beyond that, these Nairs/constables can beat up people and use abusive words on them. They can address the common person with a **Nee (Inhi)** and use lower grade words of reference such as **Avan (Oan)**, **Aval (Oal)**, **Avattakal (Ittingal)** etc. They can address or call them with mere name.

Among the Brahmins themselves, there are many levels. There are even groups who are assigned the duty of sweeping the temple and temple yard. In a similar manner, there many levels of employment in the government service also.

As one goes down in the caste-based hierarchy, the hammering power of the degrading words **Nee, Eda, Edi, Avan, Aval, Avattakal** (In Malabari, the corresponding words are: **Inhi, Oan, Oal, Ittingal**) is increased manifold in accordance with the number of layers of caste above. The more lower the affected caste, the more number of castes are above. So the hammering power will be more.

At the lower most locations, the word-codes will acquire a terrific hammering power.

It might be possible to see the effect of the hammering on the facial expression and body structure of the person who has been thus hammered.

Chapter Ten

On being hammered by words!

When speaking about the hammering power of words, one more thing might need to be mentioned. Individuals who are assigned the lower indicant word codes due to the strings that attach them to lower castes or social or some other positions, will exhibit the effect of the impact of the crushing words, more.

For instance, when a Brahmin of yore, addresses his son with a 'Nee', the crushing power of the impact will be negligible. This is because that son himself will have many persons to concede 'respect' to him, and thus hold him up. Not only that, when this son uses such words as 'Nee' (Injhi), 'Avan' (Oan), 'Aval' (Oal) etc. to and about them, the force of reaction that comes back upon him would act as an uplifting force of social buoyancy. This would help him by adding an enhancement to his mental and physical stature.

At the same time, when a person who has been terribly suppressed by the caste hierarchy, uses the word 'Nee' or 'Injhi' to address his son, there would be a terrific hammering impact on the addressed son.

[NOTE: Various kinds of supernatural software codes do act together to design the human body and mind. Codes created by the language words are only one among them. There are many other items which are not words. A minor description of this theme can be seen in this author's book: [Software codes of mantra, tantra, witchcraft, black magic, evil eye, evil tongue &c.](#)]

On thinking through this path, it would be seen that populations who have not been subordinated to the Brahmin religion may not get affected much by the assault of the word codes. For example, the Muslims and Christians who appeared in this subcontinent via means of religious conversion or otherwise, would get to feel the impact of this assault very meagrely. However, the general Satanism in the verbal codes might still affect them in other ways.

In the 1780s, a British naval ship was captured by the French navy. The English sailors inside it were handed over to Sultan Tipu (Tipu Sulthaan), who was a small-time king of the South Asian subcontinent.



Of them, a young man named [James Scurry](#) was taken by some subordinates of Sultan Tipu, and made a menial servant in their household. After that, for around 10 long years, he lived as a menial servant in their household. He was made to learn the local feudal vernacular. He learnt to sit on

the floor and eat food along with the other servants of the householders. He was made to one among the menial servants.

He wore the worn-out dress of his masters. He was made to sleep on the floor.

He lived bearing the degrading words and the lower indicant code words of the words YOU, HE, HIM, HIS etc. of his masters. His body features slowly changed to that of a **Chekkan/Cherukkan** (servant boy) of the local vernacular. He was so used to sitting on the floor that he forgot as to how to sit on a chair.

When the English army eventually defeated Sultan Tipu, he went home back to England.

However, many Englishmen found it quite difficult to accept him as an Englishman. For, his body features had changed so much toward the body features of a lower class menial servant of the South Asian subcontinent.

Not only that, the natural pose of self-confidence and self-esteem which are natural to native-Englishmen had got erased in him. He had lost the confidence to sit at a dining table and eat. To get back all his native personality features, it took him years. To know more about his story, follow this link:

Chapter Eleven

What the Negroes experienced in an English nation

The photo given here (below) is from one of the incidences wherein the **British West African Squadron** arrested one of the slave-carrying ships moving to the American continent around the year 1808, and 'saved' the blacks shackled onboard. The black slaves were from the suppressed populations of African societies. Or they might be superior class blacks who had been defeated in some war with other black population and captured and sold by them to Arabian slave-traders.

Even though such slaves were sold in various locations all around the world, for those who were sold in the English areas of the American continent, what happened was a mental-stature enhancing experience. When they learned English and started



conversing with their masters in English, most of the social and psychological suppressions that they had endured vanished.

When seen from this perspective, what the British West African Squadron had done, as seen in the picture above, cannot be categorically mentioned as 100% a good deed. For, if these individuals had chanced to be sold in the English areas of the USA, within a matter of just 50 years, they would transformed into the citizens of the USA with very good English-speaking capacity.

However, most of the slaves thus saved by the British West African Squadron were to go back to their satanic social atmosphere of the native lands.

To understand the exact horribleness of the African social systems, one needs to be aware of the terrible codes of the native languages of the Africa. However, from a general perspective, it might be true to say that this is one item about which the current-day native-Englishmen have no idea at all.

One cannot say for sure if there is any hint or suggestion or description of this item in such sterile academic subjects as History writing, sociology, psychology &c. &c.



The picture given here (left) is the blacks who had been ‘compelled to study’ English, and made to bear the traumatic experience of racism. These people at the moment have only complaints.

Chapter Twelve

Who should be kept at a distance?

There are some other things that might need to be mentioned from the earlier hinted story of James Scurry.

And that is about '*ayitham*', or caste-based repulsion.

In the earlier days, the Nairs used to exhibit very obvious 'respect' to the Brahmins. If the Nairs refuse to extend this 'respect' to the Brahmins, it would be a major cause for consternation for the Brahmins.

It would be like the Indian police constables addressing the IPS officers with a 'Nee' (lowest form of YOU) and referring to them as 'Avan' / 'Aval' (lowest form of Him/Her).

Such Nairs would be disliked and seen as repulsive elements. They are not fit for being allowed to come near.

However, in the ordinary course of events, the Nairs would not dare to do this. For, if they dare to do this, it would be like placing an axe on the very same social structure which gives them superiority over a lot of other castes.

At the same time, the populations who are in the lower strata would have no interest in upholding a social design wherein they are low. They would definitely refuse to extend 'respect' the moment they get a leeway to get away with it.

The codes of feudal languages insist that such impertinent lower castes should be kept at a distance. Moreover, they should be physically and mentally drained, continually.

Another item for noting is that there is no word corresponding to the concept of 'respect' found in feudal languages, in pristine-English. The word 'Respect' found in English has very little area of correspondence in the concept of 'respect' encoded in feudal languages. The 'respect' found in feudal languages is something that needs to be compulsorily extracted from another person by means of terrorising, intimidation, exhibition of physical prowess, enforcing subservience and such other sinister means.

The concept of 'Respect' found in English is just a very simple and soft feeling that arrives in the mind due to seeing something good and admirable in another person or institution. It might be subtle and restrained, and also even divine in its softness.

Chapter Thirteen

Word codes which can induce mental imbalance

Thousands of things can be mentioned about the varied features of feudal languages. This is because the verbal codes in them would get activated in each of the words of feudal language speakers.

I will mention more about this later, when a right context arrives.

However, I will give here, a few illustrative examples to explain what these are.

The first thing to be mentioned here is about a very common feature found among feudal language speakers. It is about the varied and multitude of personality content such speakers have.

An individual is addressed with a specific level among the differing forms of YOU (Nee-lowest, Ningal-middle, Saar/Maadam-highest &c.), by a person senior to him in social standing or something similar.

That is, he is either addressed as Nee, Ningal or Saar/Maadam/Thangal.

By a person senior to him in age / social stature / job position &c.

It would be quite visibly seen and felt that he or she gets transformed to that very specific level corresponding to the word-code used by a senior person.

The same individual is addressed with a specific level among the differing forms of YOU (Nee, Ningal, Saar/Maadam &c.), by a person lower to him in social standing or something similar.

That is, he is either addressed as Nee, Ningal or Saar/Maadam/Thangal.

By a person lower to him in age / social stature / job position &c.

It would be quite visibly seen and felt that he or she gets transformed to quite different person depending on the word-code used.

However, here one needs to note that the person who did the addressing is of a lower stature.

Two quite different codes are working on the addressed individual.

One the specific word-code used.

Second the social stature of the person who used it.

In the very simple illustrative example given above, this specific individual can have six different personalities. In actual life, there would be more.

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There is indeed a very specific relative standard of personality in the different cases.

Depending on the word-code used.

And depending on the relative-stature of the person addressing and the person addressed.

This affects so many minute features of the individual with regard to the other.

Like for instance, behave softly to the other or another person, speak with a thundering voice so as to intimidate or disparage, speak sarcastically, speak scornfully, speak with praising words, speak without lies, speak lies, be punctual, be unpunctual, keep one's word, break one's words, be committed, break one's commitment &c.

In each one of the above-mentioned items, the exact behaviour and personality feature that comes into play would depend on the verbal codes by which the two persons are connected.

To put the idea in more forceful terms, it can be mentioned thus:

There is a person who is addressed as 'Saar' (Highest YOU) in Malayalam by the persons immediately around him. Suddenly from among the persons around him, one man addresses him with a Ningal (a middle level YOU).

Immediately, at least some of the personality features mentioned in connection with 'schizophrenia' in the insane mental science called psychiatry might be seen to get activated in the addressed man.

The most easily visible example of this might be a police station in Kerala, in India.

A ordinary citizen of India goes to the police station. He addresses the employees there (policemen), especially an Inspector, with a 'Ningal' (middle level YOU). The chance of that employee (Inspector or policemen) losing his mental balance is quite high. It is highly probable that the ordinary citizen will get slapped and thrashed heavily inside the police station.

A mere word can induce homicidal mania!

If an ordinary citizen goes into a government office and starts addressing the employees therein with a Ningal, may be no one would use abusive words loudly to him. Or slap him.

However, the chance that his expected official papers would get delayed unduly is highly probable.

For, the employee in the government offices would be bearing a terrible kind of antipathy and anger to the common citizen.

Here these kinds of mental imbalances and terrific antipathies are created by very soft verbal codes. It might not be correct to place the blame on the individual concerned.

These kinds of observations can be very easily felt and seen if one views the social communication from an English perspective, if one knows both the languages.

Chapter Fourteen

Codes of false demeanours

Another illustration of the working procedure of feudal languages can be given.

The urge to act traitorous could be more due to the necessitation compelled by the codes of feudal languages, than due to a personal failing of the person. In feudal languages, these things are encoded as a sort of everyday event and functionality.

A very minute illustration can be given.

In an ordinary situation, when one refers about someone who is by social status, or official position or age or financial acumen higher, in his presence, to others, one would have to use the higher indicant, 'respectful' words.

If this is not done, it would be an act of great insolence and impertinence, quite near to a criminal action. For, it would be degrading, and an act of social, or positional indiscipline.

Doing this correctly would be seen as a very correct action.

However, there would be many occasions when this kind of relative subordination would not be enjoyed by those who have to exhibit the subordination. For, the relative lower stature gets published in the social circles.

As a way to assuage their hurt ego and mental stature, in the absence of the verbally 'respected' person, they would use non-respectable' verbal codes to refer to him or her.

For instance, the same person whom they had referred to as '**Adheham**' (highest Him/He), '**Avar**' (highest Him/He/Her/She), 'Saar' (highest Him/He/Her/She), Chettan (elder person male), Chechi (elder person female), etc., they would refer to publicly as '**Avan**'/'**Oan**' (lowest he/him), '**Aval**'/'**Oal**' (lowest she/her) &c. , when he or she is not present in the scene.

These kinds of very powerful verbal code oscillations are experienced by persons, who have meagre powers of authority or powers of prosecution/punishing, yet have some claim for relative positional stature.

The relative lower persons feel compelled to acknowledge their positional subordination in their presence. However, the moment they are not there, they will find it quite entertaining to remove the verbal codes that keep them subordinate. And publish it loud and clear.

To enact the same kind of rude and boorish behaviour in planar languages such as English, one would have to deliberately use bad words. However, in feudal languages, the same can be achieved without seeming to have done any misdemeanour.

There are a number of similar kinds of evil mischievous verbal codes lying spread out in the social communication systems of the South Asian Subcontinent. They have very powerfully influenced the pathway of history of this subcontinent.

Chapter Fifteen

Self-esteem and the over-powering urge to usurp

Another example of the codes in feudal languages that provoke traitorous actions can be given.

There is a business management strategy very commonly advised in English. That is delegation of power. That is to share the power of authority. As per this idea, the subordinate staff members are given adequate knowledge, and right to conduct the business procedures as per pre-laid down protocols and pathways, without an item to item concurrence from the top boss.

However, in a social system structured up feudal languages, this is a very dangerous programme, which might border on stark foolishness.

In a feudal language system, a lot of un-understood-in-English terrors are there, which all can get the leeway to get activated in an above-mentioned scenario.

If the business is pretty big and the investment required to replicate it quite gigantic, the subordinate staff would not endeavour to commence their own business parasitizing on the platform they are on. It is akin to the fact that an ordinary government clerk in India would not endeavour to usurp the position of an IAS officer. There is practically no route for an ordinary clerk to become an IAS officer.

However, in locations where the subordinate staff members see that it is possible to overtake his boss, there are enough provocations inside feudal language codes that can make him to strive for it. However, in this kind of eventuality, it might not be correct to blame the individual alone.

The mental software mechanism that leads to this can be mentioned like this:

In languages such as Malayalam, Tamil and such other languages, the subordinate staff are mere ‘**Avan**’ (lowest he/him), ‘**Nee**’ (lowest you), and mere name. At times, he can even be ‘**Payyan**’ (the word ‘lad’ used in a pejorative sense) and in Tamil ‘**Tambi**’ (the word ‘lad’ used in a pejorative sense). [In Malabari, it can be ‘**Inhi**’ (lowest you), ‘**Oan**’ (lowest he, him) and such other words.] At times, he will be ‘**Eda**’ or ‘**Edo**’. These two words do not have corresponding English words, but when used appropriately can be terribly degrading, even though there is no profanity in them.

The boss will be ‘**Adheham**’, or ‘**Avar**’, or ‘**Saar**’ or ‘**Chettan**’ &c., (all of them highest form of He, Him), both inside the business organisation as well as in the outside world.

The glow and the social halo that these words gather would shower on the wife and children of the boss. She is the wife of the 'Adheham' (highest He, Him). So naturally, she is an 'Avar' or a 'Maadam' or else, a 'Chechi' (superior Sister).

His children are the children of the 'Adheham'.

They would also get to enjoy the hallowed status that others in the social system acknowledge and place upon them, in the form of obsequious and refined behaviour.

At the same time, the wife of the subordinate staff is the wife of the 'Avan' (lowest he, him). She is an Aval or Oal (lowest she, her). She is a mere name, with no suffix of 'respect'. She is a Nee or Inhi (lowest you). She is compelled to stand up whenever the wife of the boss enters. In all conversations, she has to show her subordination in the verbal codes. And she has to hold up the boss' wife in the verbal codes. In some cases, others might even address her as 'Edi'. This is a highly defining word, the female equivalent of Eda. There is no corresponding word for this in English. It is a degrading word, without any profanity or expletives.

Even though many people would not think deeply at this level of profundity, there would always be the waves of this understanding in all minds, at least in a most shadowy manner.

The son of the subordinate staff is the son of the 'Avan'. When comparing him to the children of the boss, they are the children of the Adheham/Avar.

This comparative coding will not remain as an isolated island in the social system. Indeed, it shall get connected to the verbal coding connected to so many other bosses, their wives, and children and their subordinates, in the social framework.

If the subordinate staff and his wife are inherently of low self-esteem, then there is no problem. For then, they would have no complaints about the social status they receive or do not receive. However, if any one of them does have even a slight bit of self-esteem, then there is bound to be problems.

Whatever be the commitment and loyalty that the subordinate staff has for his boss, either his own mind or that of his wife's or his children's mind would continually urge him to overtake his boss and to grow up on his own as a separate entity and boss.

However, in many cases, the subordinate staff would have business knowledge and acumen only in the specific work area and business he is employed.

*This will become a problem mainly to the business owner who had given much of his business secrets and authority to his subordinate staff.

This kind of mental impertinence has either on its own, or in combination with other language codes, influenced the history of the South Asian subcontinent.

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*NOTE: Please note that in all these kinds of arguments, there is no contention that the higher placed persons are exploiters and the lower placed persons are the better persons. Both of these groups of persons are merely persons who have been placed in different levels in the same feudal language system. That is all. END OF NOTE

Chapter Sixteen

Codes that urge to place people forcefully in their suppressed location

A few of the standard features of feudal language can be mentioned here. One among them is something which was seen with great amazement by native-Englishmen during the days of English colonialism.

In this subcontinent, the feudal lord and landlords and other social superiors used to treat people who were known to be doing menial jobs under them, with a terrible level of severity.

There were many instances wherein these subordinated persons were forced to sleep outdoors on the ground, without adequate conveniences, and with meagre food to eat. From an English language perspective, this kind of treatment bordered on stark brutality; rough, uncouth, and beastly.

However, the persons who were thus treated were not seen to be harbouring any kind of rancour or mood of vengeance towards their feudal lords and landlords. Instead of that, they were seen to be having deep feelings of worshipful devotion and obeisance. The more they were crushed, the more was their worshipfulness.

The Englishmen who were to bear witness to this strange social attitude had no idea about the word-codes in the native languages, which more or less worked non-tangibly to create such emotions.

The mental attitude of being more and more 'respectful' and worshipful to those who were very visibly rude, impolite and inconsiderate, was a social behaviour which was confounding to the Englishmen.

Yet, this is the way the encoding has been done in most of the feudal languages of the subcontinent.

One should be overbearing and suppressive to those who are under. If not, their level of 'respect' will go down. The person who has to sit on the ground has to be made to sit on the ground. At the same time, the person who has to be extended 'respect' has to be given more and more conveniences and comforts.

If persons who have been defined as 'lower' are given the opportunity to grow, the persons who are in the upper level will lose their 'respect'.

If persons, who had been given very deep worshipful respect, and who had been given consistently using words of 'respect', are given a chance to improve beyond their traditional social, familial and professional standards, they will soon understand that there is no more need to be obsequious and 'respectful'

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For this very reason, persons who are on the higher echelons will not give any chance for the lower-placed persons to improve. For, when the lower-placed persons remain struck in their lower positions, what they give would be 'respect'. If they improve, what they would give would be disdain and stark disregard. And a mood to question and criticise.

There is a phenomenon that rises directly from this word-code mechanism. This can be mentioned as 'Peekiri' behaviour in Malayalam. It can be dealt with in the next chapter.

Chapter Seventeen

The mental codes of 'peekkiritharam'

There are words such as 'peekkiri', 'alppan' etc. in Malayalam. I am not sure if there are equivalent corresponding words for them in English.

After pondering on this issue, I could not come across any such words. Even though there are words which might have meanings near to them, I feel that there are no words in English which can define the same kind of human personality as these words do in Malayalam. However, I cannot make any categorical statement in this regard, for I have not placed this item for deep study.

[I have seen a verbal usage 'over-smart' being used in local English in a sense quite near to that of 'Alppan'. However, I think this word is not in the English lexicon/dictionary. However, this usage is not capable of containing the sense that the words define in Malayalam. In a similar way, the verbal usage 'small-guy acting too big' can be used in a sense quite near to that of 'peekkiri'. However, again this usage cannot contain its meaning found in Malayalam.]

I feel that these two words are two kinds of human personalities that are created by the higher-lower codes in feudal languages.

Here, now, we can take up the word 'peekkiri' for analysis.

The human personality that is contained in the word 'peekkiri' might be a particular kind of human individuality created when a human soul does not get its rightful level of dignity from others through verbal codes.

This peekkiri personality is displayed by someone who finds that he is not being given the same kind of dignity and 'respect' via word-codes that others like him are getting. In the ordinary situations, persons who are in professions which are defined as lower-grade in the verbal codes of such languages as Malayalam, Tamil, Malabari etc. are generally those who are susceptible to this personality feature.

However, the exact fact is that persons in all levels of professions would have a feature of 'peekkiri' personality in them, either quite visible or hidden.

To put it in more candid terms, all persons who speak feudal languages would display this 'peekkiri' personality in one location or other. If there are persons in these languages who never get afflicted with this kind of personality, they would be persons who consistently get only 'respect' in all locations.

To put in a very general terms, it might be said that when a person is in a 'peekkiri' personality, he or she would make use of all opportunities that he or she come across to display a particular kind of 'over-smartness'.

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This is a personality which persons who suddenly fall into the pit of relatively lowest/lower levels of YOU, HE, HIM, Lad, Boy, Guy etc., due to the pulling-down force of their profession/job &c. find it necessary to adopt. However, in this, no blame can be cast upon them, as such. For, all persons in the subcontinent are contained in the same satanic language codes, which encompass everything, and everyone. It is not easy to stand detached from the powerful grip of the mental and physical emotions, that the word-codes in them create.

The personality features of these persons might be mentioned as when being brought down by language codes, a powerful urge bears upon them to display a very visible winning, by overtaking others, by means of displaying various kinds of physical prowess and acumen, bluffing, hinting at powerful connections &c.

By this means there is an involuntary urge to get back to the heights.

However, another item might also need to be mentioned. There are very definite code-work connected to this phenomenon in the location where *Codes of reality* interacts with the *Software codes of life*. However, the time is not ripe enough to move into that location for discussion.

It is quite easy to identify that 'peekkiri' personality among those who are driving vehicles.

Honking unnecessarily and to the point of distressing others, drive displaying terrific bravadoes, drive in a manner as to disturb and block other vehicle drivers are some easily identifiable features.

At the same time, in an Indian government offices, persons who are working in levels which do not allow them much personality enhancement, would try to simply harass the members of the public, so as to extract the much required 'respect'. This is a 'peekkiri' behaviour at another level.

Chapter Eighteen

Codes of rough retorts!

There is another kind of 'pekkiritharam' behaviour found in persons who are engaged in professions which are defined in local feudal languages as lower-class jobs. When on interacting with them with a very polite demeanour without displaying a dominating or suppressive demeanour, some of them would respond with a tone that can be mentioned as 'thundering' (In Malayalam the word would meaning 'shocking'), retort in a barking tone, instead of giving a polite answer give a rude question back, might be some of these 'pekkiritharam' behaviour.

Even ordinary conversation has various codes of a battlefield. A 'battle cry' might be a compulsory component of a barbarian battle scenario. Thundering shouts, boisterous yells, satanic glaring and such are for terrorising the opponent. The common reason for this is that conversation and communication in feudal languages do have a content of piercing each other, for achieving a submission from the other side.

However, this is not the case when a proper hierarchy of higher-lower side is perfectly established.

Actually a very specific social code has been developed for dealing with such persons who aim to overtake or create an upheaval. That includes such things, as totally avoiding dealing with such levels of persons, or else arranging/appointing someone defined in feudal languages as of their own social level or someone of a social level lower to them to deal or converse with them. Then the competition is between them, at their level or with someone lower to them.

This minute idea itself has developed as a major social communication ideology. It is seen that the English administrators who were in charge of around half the locations in this subcontinent, were at least slightly aware of this social feature. It is seen that they did strive to remove the satanic features of this item by effectively creating a blocking mechanism to its working, or to remove them completely. This thing shall be taken for discussion later.

There are a lot of codes connected to 'pekkiritharam' in feudal languages. It is not possible to deal them all here, at the moment.

However, a minor illustrative example can be given in the next chapter.

It may be stressed here that this 'pekkiritharam' phenomenon has influenced the history of this subcontinent very much.

Chapter Nineteen

The diffused personality

It has to be mentioned that in this write-up there shall be no insufferable **technical terminologies**, or any such items which might be deliberately inserted to hint or to point at a direction of extreme scholarship, or to make such claims.

The illustrative examples and delineations used here to explain ideas and such other things would be in most cases that which have been picked up from everyday social living experiences.

What is being attempted here now, is to illustrate, through a suitable example, the working of the language codes which lead a man to 'peekkiri' personality

In the years immediately after this writer had studied in Travandrum in the 1980s, many college mates moved to Malabar after getting government / bank jobs.

In those days in Malabar, even though Malayalam was known to persons who had gone through formal education, those who had not traversed this pathway, still used the various dialects of the Malabari language for common communication.

What was most astounding for persons from Travancore was that the people of Malabar were quite 'daring' enough to address the government officials with a 'Ningal' (Middle-level YOU in Malayalam). They did not really understand the phenomenon in depth. In Malabari, actually there were two similar sounding words with more or less same meaning: Ingal and Ningal. This information was not really understood by them.

The Malayalis found it quite incredible and astounding that such persons as private-bus staff were addressing even the police inspectors with a 'Ningal'.

There are a lot of things to be mentioned about this. For, reality cannot be contained in small-time illustrative examples. All these things have very complicated and far-reaching backgrounds. However, those things cannot be approached in this writing as of now.

A feeling came upon the new comers that the private-bus staff in Malabar had a higher personality stature than what was available for similar persons in Travancore. In those days in Travancore, in many interior locations, private buses were operating. The personality stature of the employees of these buses had a depreciation element. There was altogether a clamorous environment with a lot of shouting, verbal terrorising, beating on the body of the bus etc. as a most common behaviour pattern on the part of the bus staff.

However at the same time, the government / bank employees who had newly arrived in Malabar got a feeling that private bus employees in Malabar had comparatively much higher social personality features. Moreover, the buses also looked quite better than the private buses of Travancore.

(However, there was another understanding about the common persons in Malabar, among them. This item is not being pursued here, now.)

This assessment was not fully correct. For, in the lower part of Malabari, where words deal with the lower-positioned persons, the word-codes were what can be defined as terribly suppressive and oppressive.

However, when speaking in a very general manner, it might be said that even though the Mappillas (Malabari Muslims) also used Malabari language, they used words such as 'Inji' (lower most YOU), Oan (lower most He, Him), Oal (lower most She, Her) in a more egalitarian manner (within limitation imposed by the language) than the others could.

Due to this very reason, it might be true to say that the hammering quality of these words did not create much of a mental strain amongst them. There might be other reasons also.

This much has been mentioned above, just to create a suitable background for explaining another thing. .

That shall be taken up in the next chapter.

Chapter Twenty

The spreading of the substandard, and the vanishing of quality

With the spread of Malayalam into Malabar, many kinds of changes entered into social communication. The good parts of Malayalam did not spread into Malabar. At the same time, the vile elements spread.

In those days, in Travancore, there was a bright side in the social communication system. It is that, there was no compulsion to use degrading words like 'Nee' (lowest level YOU), 'Avan, 'Aval' (lowest level He/She) &c. to everyone who were found lower in age or in other features, in a most indiscriminate manner.

This writer had the experience of seeing persons who were not familiar terms with school students, addressing them as 'Ningal' (middle level YOU).

This was a most astounding item for persons who came from the Malabari language background.

In Alleppy, this writer had seen parents referring to their son or daughter as 'Ayaal'.

In schools and colleges, there were many occasions wherein the teachers used to mention their students with a Ayaal (Middle level He/She), instead of using the lowest grade words Avan / Aval (lowest grade He/She).

Instead of 'Nee' (lowest YOU), there was a noticeable propensity to use slightly higher words like 'Thaan', 'Eyaal', 'Ningal' &c. among the teachers.

What has to be mentioned here is that, even though in Malabari, there was a general tendency to crush down anyone seen to be lower in some attributes, this kind of urges were less in Malayalam.

However, it must be admitted that to persons who were found to be doing various kinds of physical or menial jobs, Malayalam was quite crude.

Beyond that, abusive words, profanities and expletives found in Malayalam were unbelievably vulgar and substandard, as compared to what was there in Malabari. In fact, corresponding usages for such verbal usages were not there at all in Malabari.

The policemen used to shower **totally abusive words** filled with extremely vulgar profanities in Malayalam to those whom they addressed as **Nee** (lowest YOU).

This topic is actually a very complicated and deep one. So, this topic is being stopped here.

For, there would be need to mention many words. And then, there would rise the need to mention what all movements, pulls and pushes, they induce on other words.

Chapter Twenty One

How the top layer got soiled

In Malabari, communication at the top layer is quite comfortable. The word for YOU that conveys the highest level of 'respect' is NINGAL / INGAL. There is no need to go higher than that. For no one is aware of any word which is higher than that.

However, with the spread of Malayalam, NINGAL / INGAL became quite inadequate when used towards government officials, teachers, to persons who are above-positioned in the work area etc. In fact it became an abusive word or usage when it is used to these persons.

This literally made the social communication codes of Malabar go from bad to worse, at this level.

In the earlier days, when an Indian policeman addresses a citizen with a **Injhi** (lowest YOU) (in Malappuram it is **Ijj**), the citizen can address him back with the next level NINGAL. However, when Malayalam arrived this NINGAL became quite unacceptable to the government folks. Two new usages arrived from Malayalam into the Malabar areas. They were **Saar** and **Maadam**. Both these usages were above NINGAL.

(These two new usages were also used in words that mean HE, HIM, HIS, SHE, HER, HERS)

When this new communication code arrived, the citizen went to the lower most level and the government official went two layers higher.

Historically, Malabar had another specific difference from Travancore.

Malabar (both North Malabar as well as South Malabar) had been under the English rule during the English colonial days. Public administration had been conducted in the planar language English. When speaking in relative terms, this had created a softening in the communication codes between the government officials and the citizens.

Travancore had never been under the English rule. Until 1947, when it lost its independence, Travancore had remained an independent kingdom. Inside the government machinery, almost everything had been encoded with terrific feudal features.

Caste was also a very prominent identification tag which defined a person's rights to claim government services. Even though it is true that the higher level officials of the Travancore bureaucracy did strive to improve the situation, they could not do

anything that could erase deeply entrenched feudal content in the social communication. The language system nullified all such endeavours.

Ref: 1. [Travancore State Manual](#) 2. [NATIVE LIFE IN TRAVANCORE](#)

Due to this very reason, the lower grade 'officers' of the Travancore bureaucracy never had an occasion to experience the soft verbal codes of English in their interaction with the common subjects of the kingdom. This issue continued when they changed into the employees of the Indian state. And the common subject of Travancore became the common citizen of India.

There is much to be mentioned about all this. It shall be done in their appropriate locations.

Now, an attempt shall be made to describe the rabid change that came upon one specific work-environment behaviour.

.....

NOTE 1: There is a requirement to examine the words such as 'Saar', '**Maadam**' etc. in a more profound manner. However, that cannot be done as of now.

NOTE 2: It would be true that the reader of this write-up has studied history, and has much sociological knowledge. However, it is not the aim of this writing to re-paraphrase and broadcast these known things.

The route of this writing is the pathway of redefining all these things from a totally different and newer perspective, and to also take up items which have never before been placed for profound study and research.

Chapter Twenty Two

Government workers and ordinary workers

The last two posts were aimed at giving a hint on how the changes that came upon the language codes affected the behaviour of the commercial vehicle employees of Malabar.

The clamorous behaviour which had traditionally been there in the private bus employees of Travancore are now an everyday event in Malabar. The bus employees desperate try to gather back their despoiled human dignity by various nefarious means including that of **rude shouting, terrorising voices, verbally hammering the passengers who are getting down from the bus, hitting on the body of the bus** to create a distressing din, using **ear-piercing horns** without any adequate reason &c. .

However, there is a wider background for all this.

To understand this very candidly, simply compare the private bus employees with the KSRTC (govt.-owned) bus employees. When speaking in a generalised manner, it may be said that they do not usually display the above-mentioned Peekkiri behaviours. Especially those who have received job permanency in the KSRTC.

As per the language codes, **their stature of dignity is different**. They do not have private owners who address and degrade them as **'Inhi'** / **'Nee'** (lowest YOU), or refer to them as **'avan'** (lowest He/Him). (It is true that they do have supervisors and managers above them.) The very definition that they are government-employees does influence the language codes. It creates huge changes in the codes.

If they taunt and tease the common citizen with provocative words, and they retort back with a **'Nee'** or **'Inhi'**, it would be considered as addressing a government official with a **'Nee'**. That is something that the government will not allow. There is actually a very **specific historical development** quite connected to this.

That shall be related later.

It would be a very extraordinary event if a police constable were to address a KSRTC driver with an **'eda'** or **Nee** / Injhi. Or refer to them as **'Avan'** or **'Oan'**.

At the same time, it would also be a very extraordinary event if a policeman **does not** address a private bus driver with an **'eda'** or **Nee/Injhi**, or does not refer to him as an **Avan** / **Oan**.

If a verbal fight starts between the KSRTC and private bus employees on the road, the way the policemen deal with the two different groups of persons would be

very candidly different, in most cases. This is so because the language codes accorded to the different groups would be different.

If the bus employees have a verbal argument with the passengers, then also there is a marked difference between how the passengers deal with KSRTC and private bus employees. To the government-bus employees, there would be a marked softening of tones and more 'respect' in the verbal codes. To the private bus employees, there would be no limit to discourtesy and degrading words.

To the private bus-employees, in many occasions, the short route to get back or get possession of some kind of human dignity would be to practise the above-mentioned loud and boisterous, rude behaviours. In many cases, they would have no other platform to stand on to proclaim their stature of equal dignity in the nation

Chapter Twenty Three

How the pulling down is done

Continuing from last post...

At the same time, the government bus service employees will be able to retain their relative higher stature. There is a powerful framework on which they are fixed to, in the background, which holds them up in the relative heights.

Actually very profound items are working behind the scenes to create this relative difference in the behaviours. The limited space here is not enough to take up a large-scale discussion on those items.

However, one or two items can be mentioned.

First item is this: In all kinds of verbal fights, at least one side would drag the communication codes to the very lower word-code levels quite fast. That is, they would insert words like 'Nee' / Injhi (lowest YOU), Eda/ Edi, enthada / enthadi (quite degrading words with no English equivalents), Avan / Oan (lowest He/Him), Aval / Oal (lowest She / Her), and such other words.

This kind of lowering of verbal codes is good for the side which is socially, or profession-wise, lower. For, this simple positioning of words is enough to pull down a relatively higher person or groups of persons to their lower level.

The above-mentioned items are the working of a very complicated verbal machinery. It might not be easy to explain it in a very few words. However, ponder on this. If a verbal fight starts between private bus staff and a group of unruly youths, the youths would very fast address the bus staff with a 'eda', 'Nee'(Injhi) etc. Even if the bus staff are of higher age.

(Actually, in most verbal arguments which reach a heated tone, this is what usually happens. This is a location which is actually very highly provocative. Even homicidal mania can get ignited.)

It may be remembered that in the feudal languages of this subcontinent, age is a very powerful defining factor. Disregarding any of the factors, which insist on 'respect', can provoke heavily.

Item number two is this:

If persons, who are doing work which are defined as lower grade in the verbal codes, behave in a very soft, dignified, earnest and intelligent manner, they would not get 'respect', consideration, 'respectful' words, or any other kind of reverence. However, if

persons, who are on the higher strata of verbal codes, behave in a very soft, dignified and intelligent manner, people would speak only good about them.

Item three:

The group known as school students is an un-touchable dirt for the government bus employees. For, as per the language codes, they are identified by them as a very dangerous entity. So with a malicious cunning, ongoing conspiracy, this group has been placed on the head of the private bus employees. The government employees are part of this conspiracy.

If the reader has time to ponder on all the above-mentioned items together, many other connected things can be grasped easily. Beyond that, many of the above-mentioned things might even be items which are already known to many of the readers.

Many more things can be mentioned about this. However, the discussion of this specific item is being stopped here.

Chapter Twenty Four

The antipathy for teaching English

Language codes have a great say in the design structure of a social system.

Planar languages like English will create a planar-feeling in social and other human relationships. This will be seen very clearly reflected in the social areas where pristine-English is spoken.

However, this will create a great deal of perplexity in persons who cannot speak this language. For it would be seen that persons who are very evidently of comparatively less physical strength, voice power, social stature and influence, financial acumen and even age, are conversing among themselves without any hint of any kind of communication block. This would only create a mood of antipathy towards them among the others. This is a common experience. .

However, the people who speak English in this location (nation) are not native-Englishmen. Instead, they are persons who are quite conversant in their native languages. Many persons use English most of the time, simply to overcome the communication blocks and the feudal higher man – lower man hierarchy in their native languages. And to get their things done fast and smoothly.

This is not an individual capacity of inherent in them. Instead, this is a capacity that arrives in them when they use the smooth communication software known as English. This is a capacity that can be achieved by anyone.

However, many persons who are good in English in this nation (India) desperately try to see that others do not learn English.

There are many reasons for this.

The main urge for this comes from the feudalism inside the native languages of the nation.

If persons who are subordinate socially, age-wise, financial acumen or by professional grade, learn English, the strings that have bound them up for ages would get broken or erased. This would be viewed as a total breakdown of discipline by those who are above them.

If English is learned, the persons who are above will move downwards. Those who are below will move up. But then, no one will be disparaged or insulted. For, in English there are no verbal codes for higher – lower individual.

In this nation, the group of persons who argue most vehemently that English should not be taught to the common man, are the very persons who are good in

English. I have personally had a number of discussions with such persons online, in English itself, on this topic.

These persons without any qualms, demand in reasonably good English itself, that it is Hindi that has to be taught, it is Malayalam that has to be taught, it is Sanskrit that has to be taught &c. However, when the fact that they themselves are good in English is mentioned, they would take up the stance that English is a very silly language.

[It might seem quite strange that no native of Malabar was seen to demand that Malabari, which is a language that has very little influence of both Sanskrit as well as Tamil, should be taught!]

Chapter Twenty Five

The quality depreciation that is entering into pristine-English

This writer has seen and slightly experienced quality English ambience, for a brief period in life, many years ago. From the background of this experience, what has dawned in mind is that the English that is generally taught in most government-schools in India, is only the translated version of some other substandard item. Mentioning this item as 'English' would be a very vile thing, indeed.

At the same time, at least some of the English medium schools that are around this place might not come anywhere near to the English standards in quality, which this writer had seen and experienced many years ago.

What has been alluded to here is not about the pronunciation and accent quality.

Instead, the mention is about English Classical literature, which is intimately connected to pristine-English, which does not discriminate and desecrate human qualities to the level of chicken litter. This is the exact English in which the Victorian-age English culture lies embedded. Even though, Victorian-age is over, this is more or less what have been the defining features of the soft and lovely communication codes of England from for a long time past.

(The works of Shakespeare, which deal with the tales of Continental European monarchical and royalty, need not be included in this).

As of now, persons who do not have even the slightest connection to this English are taking college graduations and post graduate degrees, and even doctorates in English. Then they start distributing some low class item in the guise of teaching English. After that, they themselves or some other connected persons ask and say: What is the use of English? It is a useless item.

Yes, it is true. What they disseminate as English is some obscene language. It is not the pristine-English that was connected to pristine-England of yore.

Beyond that, individuals from other languages are filling up pristine-English with the depravities of their own native-land social ambience. They then claim that they are enriching English by these sinister contents.

As of now, current-day English is seen filled with depraved verbal usages, vulgarities and such. English has been transformed into such licentiousness that anyone can say anything in this language, as of now. But, actually, what these content-enriching persons are doing is simple desecration and defiling of pristine-English.

They are of the perfect conviction that no one has the authority to stop them in their fiendish endeavour.

At the same time, the native-population of England, who could be mentioned as the owners of the English language, have no information or awareness about the horrendous codes that are entering into their language, and social communication

Chapter Twenty Six

Who is responsible for the dull and indifferent quality of English teaching?

Since a minor discussion the quality of English education has been initiated, there is need to take it to completion.

The easiest persons to hold responsible for the lacklustre quality of English education in this nation would be the teachers. However, this is only a hasty action, to place the responsibility on someone, who comes handy.

Actually the teachers hold only very little responsibility for the growing inferiority of English education. The very striking fact that many teachers are very weak in English need not be taken as the prominent issue in this. Instead of this, the most horrendous aspect in this regard is the unspoken aim at the policy-making level that English should be discouraged from gathering strength in this nation.

It is very clear that the policymakers do not know what really are the most attractive teaching materials available for English. Beyond that the textbook designing done for government schools are done in a very meticulously planned, lacklustre and repulsive manner.

The government school textbooks assigned for teaching English are extremely dull and unattractive. In most cases, there is no attractive content from English classical literature in the textbooks. If at all, such things are there, they would be of the most unpalatable kind. .

It is felt that the policymakers do not have even an iota of idea as to the real aim of teaching English.

From a cursory perspective, it might be felt that the textbooks found in private schools are quite good and attractive. However, actually most (not all) of them have been designed with some glossy features only from a marketing and profit-making point of view.

When this writer had been in Delhi for a brief period of time many years ago, some direct experience in the ways and manners of the textbook industry had been had. The textbook industry which has a combined monetary value of multimillions, bordering on billions, is very much focused on profit making. Many businessmen who have risen in this business field did not come up by means of quality textbook production. Instead their route was through very meticulously planned marketing techniques.

There are a lot of business secrets related to this. However, there is no aim to divulge them here.

If the teachers have to take English education to a very high level, first of all, there should be an environment at the policymaking level that promotes and encourages this.

However, that ambience there is conspicuous by its absence.

The persons who are designing the education policy should themselves be aware of quality English. The general feeling that emanates from them is that they do not have this awareness at all.

However, once we approach these persons, they would clearly be innocent of many malicious intentions. The culprit would be seen to be the low-class English education that they have had in their own student days.

Then one would have to move the blame upwards to higher level of persons. If, one by one, one were to go upwards through the various levels of the administrative set up, one would be able to ultimately locate the exact location where the delinquency has commenced from.

About this location, more details can be revealed only much later in this writing

Chapter Twenty Seven

Unacceptable levels of efficiency and competence

I have mentioned earlier that language codes do have a great say in the design features of a social structure. Beyond that, a slight idea about the features of pristine-English has also been mentioned in a minor manner.

In the 15th chapter of this writing, there was a brief discussion on the disastrous possibilities inherent in allowing the enhancement of personal calibre, capacity and business information to feudal-language speaking subordinate staff.

This thing has influenced not only the social structure of this peninsular region but even the history, here.

Speaking from a very generalised location, it might be correct to say that the variations in personal capacity levels in Englishmen would be of a very meagre amount. In most cases, it would not be the personal capacity of a solitary Englishman that would create the fabulous efficiency in English systems. Instead, it would be the collective personal qualities of the Englishmen, which would bring in that. This is an information, which is most probably not known even to them.

However, in this South Asian Subcontinent and in other feudal language locations, social efficiency &c. are in another manner. A lot of difference can be seen in the personal capacities of persons, each depending on their social or professional or age-wise &c. position. The influence of this might even be visible in the body features of the person also.

Illustration:

There is an individual who has the capacity to get things done, and manage in a most mature manner. However, he is in a lower grade position in the business. If this individual is sent to find a solution to a complicated issue, in many cases, what would come out is a more complicated scenario.

For, others would communicate with him only as per his professional position. If this man happens to display a calibre higher than his work position, the others would find it quite perplexing and disturbing. They would react in a most antipathetic manner. This reaction is more or less encoded inside the word-codes of a feudal language.

At the same time, it is dangerous to place a high calibre and well-informed person on top of the business. For, within a short time, he can become a very dangerous threat to the business, if it is possible for him to move on his own. For, even at his level in the business, the business owner's family members and other friends and their relatives would acknowledge him as only an employee. Which is a very powerfully

defining location in the verbal codes in feudal languages. He will feel the taunts and the teasing.

Chapter Twenty Eight

Extreme subservience and social stature enhancement

When speaking in a general manner, subordinates are not posted on the basis of their personal capacity or ineptitude in a feudal language system.

Instead of that, in any feudal language organisation, the top boss would post on the highest levels, persons who are willing to exhibit extreme levels of servitude and obsequiousness to him, either real or pretended. They should also be willing to display this attitude to others, so as to induce them also to exhibit the same to the top boss.

Speaking in a general manner, it may be said that this social philosophy will arrange human beings in a framework which is starkly different from that created by a pristine-English language system. For, in English, obsequious behaviour and attitude are seen as a personality defect. There are no word codes that demand such an attitude or mentality.

In feudal language societies, inside any organisation, what would be seen are frames in which people are arranged in a manner that each level of persons bends and bows, and exhibits a cringing servitude in words, body pose and facial expression towards those on the top layers.

The persons who arrive on the higher layers inside this frame would display a suppressing attitude towards those below them. Each layer would expect those below them to act obsequious and cringing.

All their work programmes would take it as a priority that this happen and get displayed to others. The aim that everything should be done as efficiently as possible would stand second in priority. For, work efficiency itself is entangled with the concept of extreme subservience to the higher layers.

Individuals who are suspected to have extreme mental and physical abilities would be subordinated to the lowest levels, unless they are also willing to exhibit the above-mentioned personality features.

This idea has influenced even the caste system of this nation. The castes which were placed just below the Brahmins, on the commanding levels above other subordinated castes were those castes which were willing to concede such heavy doses of servitude. They would be willing to give anything that was asked from them.

At the same time, those population groups which were seen as capable of rising up and overtaking them were placed at the bottom layers by the Brahmins. These populations would include those which were unwilling to display a pose of natural 'respect' and subservience

When seen from this perspective, it might be possible that the caste of 'Pulayas', reached the disastrous levels in the caste system, not due to any personal ineptitude or incapacity, but due to its exact opposite. That is, they were seen as possible of too much capacity, or because they were too impertinent to display the expected levels of servitude.

Actually it might be surprising to mention that in the history of this location, there are hints here and there, of such incidences having taken place in the past. However it is seen that not many persons are interested in bringing out such information to the limelight.

Any person who is made to bear the verbal hammering will get slightly at least stunted. At the same time, if they are not pressed down thus, they would immediately endeavour to climb up on the top of the head of others. This is actually the automated work programme of feudal language social ambience.

There are so many similar items that can be found out in the history of this location, if one were to seek them out. Such things can be mentioned later

Chapter Twenty Nine

Potholes, and codes of crushing and mutilation inside feudal languages

These verbal codes have influenced almost all individual behavioural patterns of human beings.

To put it in more precise terms, if native-English speaking populations are one kind of animals, then feudal language speakers are a totally different kind of animals. The varying differences between these groups will be visible in many features of thought processes, aggressiveness, activities motivated by compassion and much else.

For instance, if a person, or a group of persons, an animal or a group of animals, are seen to be in pain or in some kind of suffering, there would be very obvious difference in the manner in which both these two different groups of people would react.

It is possible that the emotion of compassion that arises in both groups can be of the same kind and content. However, when verbal codes get processed through the design codes of the social system, feudal language speakers would refrain from taking much interest in the problems of others. The reasons will be varied.

First of all the thought that he himself or she herself is in many kind of social bondages and sufferings. Like that, others have many kinds of problems. 'Let them suffer their problems'. This is one kind of reasoning.

Another thing is this: When one individual endeavours to help another person in distress, he or she is made to endure the irritating and in many ways snubbing hierarchies inherent in social communication. He or she might have to bear the various kinds of degrading verbal tones at various quarters. This would be a painful experience, which would literally dissuade a person from any such humanitarian endeavours.

Many persons who have experienced these kinds of painful experiences have related them to me in candid detail.

At the same time, individuals who are native-English speakers do not face any such problems, in their native-land areas. If they endeavour to help others who are in some painful circumstances, they do not have to be wary of any pitfall or traps arranged inside the language codes. .

Not only that, in many occasions, they have no qualms in sharing knowledge and technical skills to populations who are existing on the lower plane. For, they are not

aware of any dangers connected to the varying indicant code words that are there in feudal languages.

However, there is no denying that in sharing of technical skills and knowledge to feudal language speakers, there is at least a small amount of gullibility and foolishness. For, generally feudal language speakers do not indulge in any similar kind of sharing of technical knowledge or in any action that leads to the improving populations who are staying on the bottom levels.

For, they view the population in which they are connected to, as individuals who bite and claw each other by means of verbal codes. All of them are deeply aware that giving any chance or opportunity to others to improve is a very dangerous activity.

It is quite dangerous to give any quarter or leeway to others who are competing by means of word-codes with oneself and with one's family. If this foolishness is done, the others will gather strength that bite back more powerfully. Using word-codes.

However, these things are not known to native-Englishmen. For, even in their wildest dreams, they do not have the tiniest of information that in language codes, there are very specific codes that can be used for mutual crushing and mutilation

Chapter Thirty

The imperative essentialness of a servile subordinate

It is not possible to note down here all the features of the feudal language codes connected to the society and also to the individual. For the focus of the writing is somewhere else.

However, in the book titled: [March of the Evil Empires](#); English versus the feudal languages, which I first drafted around the year 1998, and rewrote into a full book and published online around 2000, the features of feudal languages have been compared with those of English. This is a book of around 165000 words, written in English.

The introduction to this writing will have to continue for a few more pages. I will mention something more about feudal languages

Speaking in a general manner, it may be said that in all these kinds of languages, there is the need for a bit of bluffing.

It is good to have 'respect' and a 'higher-position' both at home and in the work-place. However, to convey this information to the outside world, it is always good to have a very a very loyal person, who is obsequious, deferential and submissive. The presence of this individual will help in spreading out the word of one's 'divine' attributes.

If such a person can accompany his superior, and successfully promote others to address and mention his superior with such words as 'Saar', 'Adheham', 'Avaru', 'Madaam', 'Medam', 'Chettan', 'Anti', 'Uncle', 'Mash', 'Teacher', 'Ji', 'Bhai', 'Ekka', 'Annan', 'Akka', 'Amma', 'Guru' &c., then that individual (the **superior**) will get social prominence, 'respect', leadership, affection and much else.

If the servile companion just simply rise up from his seat on seeing his superior with others there seeing this action, it is enough to create significant changes in the language codes.

If such a servile companion is not available, then there is only one way to erase this deficiency. That is to bluff about oneself, make seemingly inadvertent, and yet well-planned dropping of names connecting to high-level persons, retell incidences wherein one did receive fabulous 'respect', mention in clear words or as subdued hints, rumours that disparage, or insult or cast accusations on others.

When mentioning others, choose the desired indicant words (Avan / Ayaal / Avaru / Adheham / Saar = all different levels of He/His/Him) with meticulous precision, so as to either strike down another person, or to enhance his features. This is also a part of the above-mentioned endeavour

Chapter Thirty One

The repository of negativity!

Small verbal differences will create huge changes in the social system as well as in the human mind. The root instinct for liking or for not liking a person will be based on whether there is a term of 'respect' suffixed to his name or not. Or he or she has been conceded formal 'respect'. On the contrary, that individual's personal standards of honesty, good moral standards, compassion to others, kindness, rectitude etc. have no connection to this kind of liking.

The afore-mentioned ideas are known to the people of this peninsular region either very clearly, or in a somewhat hazy manner. As such, these 'great' information are not the sole 'discoveries' of this writer.

It can be seen in the history of this peninsular region that the activities of these verbal codes have created various kinds of uproars, street violence, outbursts, explosive situations, whole-scale slaughters, rioting, and communal clashes. And many other similar problems that have occurred in this location can be traced to these sinister codes inside the native language softwares.

However, the most astounding thing is that the native-English speakers do not have any inkling about the existence of these sinister codes inside certain human languages.

This lack of understanding has lent a lot of positive qualities to their private social locations. However, with the en-mass entry of feudal language speakers into their social areas and nations, various kinds of negative features have spread inside. However, the native-English speakers have not been able to find out the reason for the new kind of evilness which is slowly infecting everyone.

Chapter Thirty Two

The craving for 'respect'

Let me mention here some of the contemporary social effects of 'feudal languages'.

I have already mentioned that these kinds of languages would bring in controls and restrictions on social interactions. And that in many cases, they would influence them in a negative manner.

In the social system, there is an enduring terrible fear of incidences wherein persons, who are positioned in the lower brackets socially or position-wise, use words bereft of 'respect'.

If there is no one to convey an adequate introduction of a person to another person or group of persons, it can be calamitous.

Judging on the basis of mere age, quality of job, job position, vocation of the parents, monetary value of the clothing, financial acumen of the family, financial stature of companions, and such other things, others would use varying levels of indicant word codes.

If a person feels that the indicant word code/form used towards him or her is inadequate or doesn't reflect his or her actual grandeur, then it can create a huge mental trauma.

Such mental issues defined as 'Paranoia', 'Phobia' etc. in mental sciences, can actually be the adverse effects of these word-codes, as seen expressed in a visible form.

It is seen that persons who speak such languages, are led to various kinds of extreme cravings by their kinds of social fears. In feudal languages, wherein a person with financial acumen and social stature naturally becomes a 'Saar', 'Maadam', 'Angu', 'Adheham', 'Avar', &c. (all of them highest forms for He/She &c.) and persons who are devoid of money and social stature, become mere 'Nee', 'Ayaal', 'Avan', 'Aval', 'Avanmar', 'Avattkal', 'Cherukkan', 'Chekkan' &c. (all lowest form of You or He/ She &c.), both human beings as well as animals get affected by very vile mental distractions and features.

In this nation, the very ambition of many persons to coax their children to become doctors rises from this kind of mental afflictions. The moment a son or daughter becomes a doctor, he or she will immediately shift from a location wherein he or she cannot be bitten using verbal codes. He or she would move into the higher bracket of the verbal codes, from where he or she can claw and pierce many others by means of these verbal codes.

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It is a great social achievement, when seen through the feudal language codes.

The persons who thus get clawed and pierced by means of verbal codes cannot attack back with the same verbal codes. For, in the language codes, such an action would be defined as terrific impertinence and rascality, by others. They will not allow that.

The insidious working of these language codes can be seen in the craving for a government job, and the terrific disdain and repulsion felt towards the ordinary citizens after getting a government job, and the extreme desire to gather bribes, and such other things.

The ordinary citizen would not be able to converse with the government employee, or discuss a problem, or argue out one's own version of events. This is again due to the direct effect of the feudal codes in the native language. The verbal codes simply do not allow that. If anyone does it, it would amount to deep offence from the perspective of the government official.

If one were to make a brief glance through the history of this peninsular region, one would be able to see the huge number of disastrous incidences, these language codes have sown in the social system.

Once this writing reaches the history part, many of these things will be taken up for discussion.

Chapter Thirty Three

The basic structure of the Constitution of India

We will leave the South Asian peninsula for a brief while and go inside the newly formed nation of 'India'.

Feudal language are slowly forcing disarray in the all the statutory rules, and administrative conventions. More things can be mentioned about this later.

At this moment, before concluding this intro, a few words may be mentioned about the Constitution of India.

Most of the government office staff (workers) behaves towards the citizens of the nations in a manner which is reminiscent of the manner in which the henchmen of the old time feudal classes used to deal with the lower castes. They use the lower indicant words towards them.

This theme a very highly complicated one. So, I am not entering into that location as of now.

However, we can take up the Constitution of India for a brief examination. If one were to examine the fundamental and basic structure and tenets of the Constitution of India, it would be seen that the items therein are comparable to what is there in some of the most elegant Constitutions in the world.

Here, I am taking up only the basic structure of the Constitution of India for a brief examination.

The Constitution of India is a document written in English. As to who wrote the text of the Constitution is not taken for discussion here. There might be many things to say about that. However, I will not enter into that location, as of now.

The Constitution of India is a most sacred and holy scripture of the nation of India. The nation can be administered and run only as per the rules etched inside this. If anyone does attempt to or does administer the nation in a way which is totally contrary to the rules, statutes and conventions prescribed by the Constitution, then it is equivalent to entering into the sacred Sanctum Sanatorium of the place of worship of a religion and desecrating the place and indulging in vandalism therein.

Chapter Thirty Four

The situation in Britain

There is no written Constitution in Great Britain. For a long time now, the administrative and legal procedures follow the various conventions that have evolved over the centuries. However, as of now, feudal language-speakers have swarmed inside the nation. It not possible to mention for sure if the current-situation of not have a formal Constitution can go on for more days, in this newly emerging scenario.

However, most of the social and administrative conventions are what have been designed by the philosophies inherent in pristine-English language.

Even though there is Monarchy over there, neither the king or queen of England used to use different forms of 'You', or 'He' / 'Him' or 'She' / 'Her' or 'They' / 'Them' to exhibit and emphasise the varying social positioning of the subjects of the kingdom, and to discriminate between them.

Neither the various government offices including the police who are on Her Majesty's Service, do discriminate the people thus.

(However, nothing definite can be said about the future of Great Britain. As of, a huge flooding of people from outside, who speak other language is happening in the kingdom. Even the quality of pristine-English is under threat as it gets handled, and man-handled and manipulated by these people.)

Also, there is no hint in pristine-English that the government office workers (employees) are a step above the common man.

Chapter Thirty Five

The innate rights of a citizen of India

The soul and spirit of the Constitution of India is the social philosophy inherent in pristine-English. The Constitution of India has given certain fundamental rights to the citizens. Among them, what can be mentioned here would be, the equality before the law and equal stature before the administrative set up / law. Another thing is the right to dignity.

The mere mention of the above two seemingly silly rights would be enough to establish that the Constitution of India is totally contrary to the dictates of the various traditions, and social structure of this peninsular region. The languages of this location do have the codes of social up and down levels. The traditions of the place maintain different sections of people apart, and with mutual or one-sided repulsions. Moreover, the tradition also includes the idea of kicking down the lower-placed persons. The social structure itself is highly feudal and hierarchical.

The Supreme Court of India had declared that the Constitution of India has a fundamental or basic structure, which cannot be altered. However, with regard to this issue, a lot of legal clamour has taken place. In all these desultory discussions, it is doubtful if there is anything of real depth or anything of creative quality, which really proposes to improve the quality of the social stature of the citizen.

For, I think, the Supreme Court did not clearly define as to what this basic structure of the Constitution of India really is.

Chapter Thirty Six

When rights get translated into feudal languages

A few words from the Preamble of the Constitution of India are given below. Please see:

QUOTE: JUSTICE, Social, ———; LIBERTY of thought, expression, belief, faith and worship; EQUALITY of status and opportunity; FRATERNITY assuring the dignity of the individual ——. END of QUOTE.

In this Preamble, Social justice,----- equality in opportunity and status, brotherhood that assure the dignity of the individual....., have been very clearly mentioned in quite unequivocal terms.

It is possible to find and sense the Spirit, which includes the inner meaning, philosophy, soul, attitude, mentality and the living force encoded in the Constitution of India, from this Preamble.

It is from this essence that the Article 14: 'Right to equality before the law', has taken birth.

There have been a lot of discussion, writings, and intellectual clamours with regard to this Right in the higher echelons of the Indian judicial punditry.

In India, law-enforcement is attempted at not only inside the judicial courts. In any government office, even the lower grade peon would be quite interested in trying his or her hand at this. For, an opportunity to be able to use some authority over other people is a very enjoyable experience in the Indian languages.

No Judicial official or Constitutional pundit has been able to direct them to read or study or to imbibe the essence of the Article 14 of the Constitution of India. And at the same time, it is quite doubtful if these 'learned' pundits themselves do have any profound insight or information on this. Or else, it can be that they are aware of its essential features, but then they do not want to inform the others about them.

Chapter Thirty Seven

Three different levels of citizenship

The very vividly clear and basic feature of the Constitution of India is that it is a document written in English. Many of the varied equalities and statures of dignity extended to the citizen by this sacred book are possible and plausible only in English. This much is the undeniable truth.

When three citizens of the nation go into a police station, the police department employees will differentiate them as per their profession or social level, and use words like **Nee** (and such words **Eda, Edi, enthada, enthadi** &c.) to one person, and **Ningal** to the other person, and **Saar** (Thangal &c.) to the third person. What has been done is a very terrible kind of discrimination and degrading, of at least one of the three persons. In the feudal languages of the nation, no one will see anything wrong or evil in kind of different way of dealing with the citizens.

When the words used for addressing and referring to are different, the person who has come will have to behave and adopt a different manner, which is *in sync to* the words used, with regard to sitting, standing, bending, bowing, words of addressing etc. There will be very marked difference in what is asked of him, and in the tone and timbre of the voice that is used to converse with him. If he is given a terrific slap on the face by the employees of the police department, it is these verbal codes that decide whether it was a wrong action or a just frivolous item not worthy of any remarks.

Everyone knows that it is not the various rules and dictums inside the Police Act or Manual that decides or defines these things. If anyone does claim that it is the rules and dictums in the Police Act that decides all these things, it is very much possible that his or her source of information and knowledge might be the silly Civics textbooks that are taught in the schools and colleges of this nation.

However, these kind of discriminatory actions and definitions are actually very terrible 'Haram' deeds as per the tenets of the Constitution of India, which is written in English. These actions pointedly mention that this holy book has been given peanut value by the police personnel.

It is equivalent to the government employees saying: **Nee poda!** (You get lost, you idiot!) to Constitution of India.

However, the fact remains that most of the citizens as well as the police department staff do not English. They would not be able to get even a hint that there is such an issue in their actions. Even if they do get some hint about this, they would not know how to interpret this action.

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However, the wider issue is that it is individuals who are not able to understand the Constitution who are ruling the nation. It is these kinds of persons who are working inside the machinery of administration, and in charge.

Chapter Thirty Eight

How the mysterious codes get disabled!

The Supreme Court of India has decreed that the basic structure of the Constitution of India cannot be altered. If this be the status co, it might be correct to ponder on the grave desecration that has been heaped upon the Constitution of India, when that sacred document written in English, (which protects the various individual rights and dignities available in the English language), has been translated into feudal languages, and the thus withered-out tenets have been given legal status.

Many years ago, I had translated a Malayalam book on Vedic mantras authored by a Vedic scholar into English. When the verbal meanings of the Vedic mantras were written in English, the Mantras were seen denuded of all their innate divine aura and flavour.

In a similar manner, if the sacred 'Bismillah' verse of the Islamic religion were to be translated into Malayalam and English, and used for sacramental purposes, what would be the status of its holiness?

It is possible that the supernatural and non-tangible codes that are encoded into them in their fundamental languages would get disabled or deactivated, on being thus translated into some other language.

This thing can be made very clear by means of a very small illustration.

See the sentence in English: 'He beat him'.

This sentence can be translated into a variety of forms in a feudal language. See these examples:

1. He (**Avan**-lower he) beat him (**Adheham**-higher He).
2. He (**Adheham**-higher he) beat him (**Avan**-lower he)

When Avan (lower he) beats Adheham (higher He), it is an offence that can never be condoned or forgiven. It is a crime of the highest order.

If Adheham (Higher He) beats Avan (lower he), then it is clear that he really deserves the beating. That is how it is understood by others around them. In fact, he should be given a sound thrashing.

This problem has severely influenced the social consciousness of this subcontinent.

A very simple sentence in English can be mutated or pulled apart into a whole range of social meanings, many of them of horrendous and horrible meaning. Individuals get thrown apart into different locations in social levels.

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Is it allowed to translate the Constitution of India into languages which can position a few persons on the higher echelons of the social order, whereby they and all their actions derive a divine aura, and others get positioned in the lower-grade stinking locations?

Are not these kinds of translations, satanic deeds which will putrefy the divine aura of the holy book?

Is not being an accomplice to these kinds of deeds, actions that can be deemed as being in partnership with the devil himself?

Much more can be mentioned about this. However, this writing cannot stay with this item. Needs to move forward.

However, I should mention here that a Writ petition had been submitted in the Hon'ble High Court of Kerala, in the year 2011. It was a petition against the Compulsory teaching of feudal languages in schools. The complete arguments submitted in that petition can be [downloaded from this webpage](#)

Chapter Thirty Nine

The craving and the urge to achieve by means of shortcuts

As of now, the Constitution of India is getting despoiled in the hands of a group of individuals who have no calibre, capacity, urge or interest to understand or imbibe or internalise its spirit and core ideology.

Instead of upgrading the quality of the populations here, that they might be able to imbibe the superb ideologies of this great book which promote and proclaim various kinds of human rights and dignities which are not part of the traditions or antiquity of this subcontinent, these individuals are in a hurry to gather achievements through shortcuts.

The current-day administrators of this nation, instead of improving the English standards of the people here to the levels of the glorious standards of the Constitution, are busy trying to bring down the quality of the Constitution itself, by bringing it down to the grasp of the very sinister language codes, which have already degraded the human quality here.

The action of translating the Constitution into Hindi and other feudal languages is just the pioneering steps in this direction. The people are made to understand this is a great pro-people action. The people also, in the heights of their foolishness, applaud this action. For, they are not aware that when the Constitution is translated into feudal languages, many of the superb rights and dignities assured to them would simply vanish into thin air.

As of now, political leaders have proclaimed that if need be, they will rewrite the Constitutions to make it in sync with the 'Indian Culture'.

I will try to give a brief hint of what would be the soul and spirit of the 'rewritten into Indian Culture Constitution of India'.

I have not seen the Constitution of India which has been translated into 'Indian' languages. Also, I do not have much experience with governmental rules and other statutory writings in feudal languages.

In these kinds of statutory Acts, Rules and other writings, would not the words: You, Your, Yours, He, His, Him, She, Her, Hers etc. get spilt into various levels of persons? Would not the people of this nation get thrown apart into different levels of citizenship and rights and dignities?

In the judicial courts in the Hindi hinterlands, would not the common man be a Thum and USS? At the same time, persons of social or political or governmental stature cannot be contained in these words. If such a terrific infringement of the right to equal

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dignity encoded in the Constitution of India is being done in a judicial court, can such courts be allowed to function?

If all governmental actions are going to be done as per the stipulations of the culture and traditions of this location, then what is the need for a Constitution, and statutory laws and rules

Chapter Forty

A Constitution which is *in sync* with the native-land culture and traditions

If the Constitution of India is rewritten to get it *in sync* with the emotional tugs and pulls of the local cultures and traditions, then what would come about would be a Constitution with a totally different emotional direction.

The reality in the local languages that individuals are not of equal status before the law and administrative set-up would appear in a very powerful written form.

That Avan (lowermost he) / Aval (lowermost she) cannot be kept on an equal pedestal with an Adheham/Avar (highest level He/She) would become a solid social truth, and also a part of the national jurisprudence and judicial apparatus.

With clasped hands in worshipful obeisance, Avan/Aval would have to stand up when an Adheham enters the scene. Who among them do not do this, will find not only justice denied to them, but also many other things.

The employees of the government offices would give due regard to the words of the **Adheham/Avar**. To the words of the **Avan/Aval**, they would concede peanut value. The employees in the police department also would do likewise.

Adheham would be extended 'respect'. Avan / Aval would be given a severe verbal shaking. If it is possible, they would be made to undergo a troublesome ordeal to get even the smallest of governmental actions. And in some cases, even a physical manhandling can be possible.

In government documents and in FIRs, individuals would be defined differently, and with acute discrimination. When an Avan and Adheham (as defined by the government officials) gets to confront each other in the governmental apparatus, the Avan would end up in a miserable state.

Adheham can demand many things from the Avan/Aval. Without much restrictions. Avan/Aval would be under compulsion to concede to these demands. If any Avan/Aval categorically mentions that it is not possible to concede to the demands of the Adheham, it would be a most preposterous and impertinent stance.

In the local schools, when the teacher enters the classroom, students rise up from their seats in a most automated manner to exhibit 'respect'. Students, who show some disinclination to do this, are defined by the teachers as rank rascals and delinquents. Even if they are perfect and good in all other ways. The same is the way in which the afore-mentioned items of impertinence should be understood.

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The government office employees would have much urge to enforce this cantankerous social philosophy all the common citizens of the nation. For, they would find that they get adequate support from the newly rewritten-into-feudal languages Constitution of India.

Actually this is the manner in which all government offices in India, which runs on feudal languages, function, as of now.

Only in the few offices where English is still used, can one find a different attitude and functioning style, in the governmental apparatus. But then, this English ambience would not have been experienced by around 95% of the people of this nation.

However, this is not way it should be. The fact that government office employees are mere workers, who are supposed to do the work of the people from inside the government offices, is not known or understood by even the remaining 5% of the population.

For, only those persons who have reasonable command over English can absorb the information that the citizens of this nation should not be differentiated into *Avan/Aval* and *Adheham/Avar*.

The very powerful social design code that, individuals who are insidiously defined variously as *Avan/Aval* and *Adheham/Avar* are actually of one level of *He/She* is not there in the feudal vernaculars of this subcontinent. However, this code stands very powerfully encrypted in English

Chapter Forty One

A story of a people-uprising taken from the history of the subcontinent

As per history, there was the kingdom of Magada in the north-east of the subcontinent. By the time king Ashok was its ruler, the kingdom had expanded to the north-west. In this kingdom, the king appointed ministers known as Mahapatras to manage the affairs of the people.

Each of these ministers would encamp in the different villages of the kingdom, periodically for around one week. They would have a huge number of attendants with them during these visits. Even though, ostensibly the aim was to seek to help the villagers, in actual practice the time of these visits would be the time of terrible experiences for the people of the village.

Whatever the officials ask and demand will have to be given, without any demur. There is no need to specifically mention as to what all items, persons with authority in this subcontinent will ask for, or lay their hands upon.

People in all the village areas would bear the intrusion into their privacy, property and on their body, for the brief period. For, there was no other go for them. In a way it is similar to the manner in which the people of the subcontinent bear the atrocious attitude of the local officialdom, individually in the present days.

However, in a location in Taxila, the people organised and attacked the officials, and had them decapitated (head cut off).

I do not have any information on the language quality of Taxila, and whether there is anything substantially different over there in the language codes.

King Ashok let loose his military, and had the revolt crushed in a terrible manner. It is both the written as well as the unwritten dictum inside feudal languages that the official, who is the '*adbeham*' should be extended all respect by the people, and whatever he or she demands should be given.

Once the Constitution of India is rewritten to make it in sync with the traditional culture of the land, this is exactly the scenario that is going to arrive..

The nation and its leadership will have great political philosophies and social ideologies. However, if the government machinery as well as the officials who work inside it, functions and speaks in feudal languages, even if the philosophies are of the divine quality, everything will function only as per the codes inside the feudal languages.

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It is said that the native languages of Ashoka were Pali and Prakrith. It is seen mentioned that these languages do not have any connection with Sanskrit

Chapter Forty Two

The new 'higher caste persons'

The social and cultural traditions and heritage of the South Asian subcontinent would be the same as the non-formal cultures of the new nations of Pakistan, India and Bangladesh (even though, there can be wide variation even inside each nation).

For a brief period, the natural egalitarian culture of English would have existed as a sort of formal culture in some locations. For instance, in Malabar in the south of India, which had been under the English rule, the officialdom would have followed many of the English conventions in the bureaucratic procedures for some time. However, in the independent kingdom of Travancore, there was no experience of any such traditions in the officialdom.

From now onwards, the nation is slowly edging towards the native-land culture. The dusky ominous shadow of the emerging culture and conventions are slowly spreading throughout the nation.

There are many levels inside the Brahmin caste. On the very top are the Brahmin thamburans, who have the divine right to conduct or lead the ecclesiastical functions and ceremonies (pooja, homam &c.). They can be compared to the IAS, IPS royalty ranks of the current-day Indian bureaucratic apparatus.

Below them, could be the Nambhoothiripad, and the groups who are mentioned as 'special' (Vishistar), the Bhattathirpad and such. Then comes the ordinary (saamaanya) Brahmins. Below them comes the Nambi and such. Below them, the Shanthikkaar (temple priests), generally known as the Embraan. Then the Namboori (Sapagrasthan). At the very bottom are the Papista Brahmins.

(Please note that the above-given list and definitions may not be fully authentic).

If these Brahmin levels can be compared with the current-day bureaucratic levels, the Sub-Inspector of Police level can be compared to that of the lowermost Brahmin level. The top-most Brahmin levels can then be said to be equivalent to the IAS, IPS levels.

Those who come below them, i.e. the Ambalavasis, Unni, Nambishan, Pisharadi, Variyar, Chakkiyaar, Nambiyaar and such can be compared with the officials who are between the Sub-Inspector and Constable. That is, the ASI and the Head Constable.

The Nairs who come as a sort of executive wing of the above-mentioned castes, can be compared with the Constables.

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It was the Nairs who had the direct command over the lower castes. They could use both verbal as well as physical power over them.

Now, a descriptive mention has to be made about the current-day ordinary citizens who can be compared with the lower-castes.

This shall be done in the next post

Chapter Forty Three

When the nation surrenders and submits to the feudal language codes

When the nation surrenders to feudal languages and the codes therein, all the efforts and philosophies of the Constitution of India to maintain the social environment in an egalitarian ambience, will go futile.

The strenuously and formally maintained planar form of the social relationship before the administration and judiciary will get pushed out. What would take its place would be a social arrangement that would quite obviously have many layers, one on top of the other, in a design that looks like a pyramid. This is the way both the judiciary as well as the national administration, including the police, would view the people.

Government employment would become quite similar to that of the age-old *Janmi* system (feudal system of the South Asian peninsular region). That is, big-time feudal upper classes on top. Below them an array of minor upper-classes, and below them, an immensity of their henchmen.

These henchmen can be compared to the current-day police inspector, Assistant sub-inspector, Head constables, Constables &c. and the government office Superintendants, clerks, and peons. The most rough part of the governmental behaviour and attitude is generally received by the common man from them.

At the same time, the individual officials who are above these people would stand far removed from the approach of the common people. A peculiar type of untouchability would block the people from approaching them.

Most of the features of the old-time caste system can be found in the relationship between current-day officialdom and the people.

REV. Samuel Mateer, has very candidly describe the terrible content of the caste system in the Travancore kingdom, in his famous book: [Native Life in Travancore](#). If in this description, one side is replaced with current-day government officials and the other side with the common people, then it would be seen that old time caste system more or less continues in the relationship between the government officials and the people.

However, no one can be blamed for these kinds of untouchability. For, the people are getting arranged as per the design codes inside the language. Each individual would connect and react with others as per the codes attached to the slot, which is assigned to him or her, in the language codes. He or she would behave, interact, react &c. thus. He or she will change from roughness to sweetness, and vice versa, depending

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on the attachment codes. He or she would terrorise or would exhibit subservience. He or she would demand bribe. He or she would give bribe. He or she would act with discrimination towards the different sections of people. He or she would find salvation in extending 'respect' to some persons. Beyond that, he or she would achieve self-satisfaction and profit from exhibiting obeisance.

Languages which have rough and uncouth codes would create rough and uncouth social ambience. There would be some locations inside these rough language systems, where one might get to feel a brief period of refinement and softness. In these minute locations, one would find terrific and celestial beauty in the social ambience. One would fall in love with this loveliness in the brief interspaces. One would feel impelled to proclaim this to others

Chapter Forty Four

The sterile nonsense in academic textbooks

The common people of current-day India are thus:

They are arranged in multitude of layers. There is mutual repulsion and hatred between them. They oppress those who they understand as subordinate to them by means of _lower indicant_ word codes. To the persons who they perceive as standing on a higher pedestal, they show involuntary, or under compulsion, subservience.

It is an unwritten social code that the lower placed persons have to be pressed down by various means. If this is not effectively done, they would push themselves upwards into the locations of the higher classes, and try to create a upheaval in the social or personal relationship, by means of tumbling down word-code relationship. They would inflict disturbance by means of rough behaviours and manners.

This is how the social machinery works in a feudal language ambience.

It would be quite suicidal, socially, professionally and also with regard to one's business, to interact and communicate with the government officials retaining and exhibiting one's mental and physical stature. For the purpose of getting things done fast and without any hindrance, the best attitude would be exhibit exquisite subservience and 'respect', in all verbal codes, and in body language to the feudal lord class known as the government officials. This attitude might be imperative for the very survival of one's business. .

This is the newly emerging social philosophy, in this new nation of India. The nonsense of a citizen's rights, and right to dignity and stature etc. seen and taught in sterile academic textbooks of social studies, and political science and such, have no meaning at all.

These textbooks contain a lot of useless writings: That the people have right to equality before the law. It is the people who are ruling the nation. They are the owners of the nation. The nation belongs to them. They have a right to status and stature in this nation. And such. The only persons who get any profit from such empty talk are the textbook publishers. To the others, these themes have peanut value.

For along with teaching these themes in the vernacular in the schools and colleges, it is also indoctrinated by means of verbal codes that there are superior persons in the social system; that government officials, political leaders, doctors and such are superior beings and as such they are the adhehams, Saars, Maadams &c. (all meaning: Superior He/Him or Superior She / Her); that the ordinary people are the Avan/ Aval; Avattakal etc. who come under these superior individuals; and these common people

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have relatively less value in the nation. This much is indoctrinated either deliberately or in a most inconspicuous manner.

The students who study in the schools and colleges also are very much aware that some among them are the children of *Avan / Aval* (lower he/him / she/her). And that the others are the children of *Adheham/ Maadam*.

The technical word-codes used to denote the un-touchability between the lower-caste known as the ordinary people and the higher castes known as the government office workers will be very candidly mentioned in the post

Chapter Forty Five

The bloody fool that George Washington was

When the nation of USA was formed in 1777, a Bill of Rights was written statutorily. The citizens of USA mention the above as well as the various human rights, right to dignity and human stature mentioned in the US Constitution as some great kind of novel discovery or achievement.

However, the fact remains that almost all the rights thus claimed by the US Constitution are actually there in the pristine-English, the native-language of England, in a most natural and spontaneous manner. And there is no written codification of these rights in England, for it is there in the language itself. For, in this language both the common citizens (who could be defined as big and small in feudal languages) as well as the government employee, are all defined by one single form of You, Yours, He, Him, His, She, Her, Hers &c.

There is no feeling in English that the government worker is a superior He or She. And the common citizen is an inferior He or She. However, this information was not known to the birdbrains who created the nation of USA.

No history book is seen to mention that George Washington was a foolish individual who was quite easily fooled, influenced and seduced by the cunning Continental Europeans. The lack of this information itself points to the fact that they do not have any route to a very powerful repository of knowledge and information on human social design codes.

Chapter Forty Six

The wider aims of English colonial education

In the South Asian subcontinent, historically, the higher (divine) positions in the verbal codes have been the hereditary right of the officialdom. The individuals who are below them were assigned the lower (the stinking) positions in the verbal codes.

Among the population groups how were in possession of very high calibre technical skills, one was the traditional carpenter class. When the English colonial rule was in position in around half the locations in the subcontinent, the English colonial officials had seen and expressed deep appreciation about the expertise of these carpenters.



Picture: Native Life in Travancore

A traditional architect of the South Asian subcontinent, with elevation of a new temple drawn on a wall.

blocks and verbal evilness in the local society. Technical education and such other things came only after that.

What that meant was, only after first totally erasing the satanic codes of the local vernaculars, or at least disabling them, inside the mind, would a person be allowed to go in for what is now generally mentioned as higher education, and

These people, who had never been to any technical or engineering college, used to build huge architectural structures using tools which can be mentioned as flimsy and feeble. Yet, in front of the officialdom (higher castes/Adhikaris), they were a class with low social value. These people would invariably be addressed as Nee (lowest You) and referred to as Avan (lowest he), Aval (lowest she) &c. They had to bear these words, and they had no other go.

The public education that was disseminated here was actually aimed at erasing the immensities of social communication



Picture pazhayathu.blogspot.in

These are technical and architectural experts of rare acumen. Yet, they have not been in any engineering college. They could manage to build huge building structures with no help from modern technology. Well, this is the kind of genius that the Englishmen saw in south Asia

technical qualifications. And also for higher levels in the government services also, this was required. Only those who had good command over English were allowed to become government officers and doctors etc.

It was the common man who derived the goodness of this. For, only those who had disabled much of the verbal codes that can define the common man as some kind of excrement in their mind could come to occupy such positions.

The actual fact is that there is not even an iota of information about these fabulous aims and endeavours of the English colonial rule in the subcontinent, in current-day England and in current-day Great Britain.

At the same time, the local political leadership, officials and educational 'experts' in Pakistan, India and Bangladesh, write histories which are of mere sterile content. They induce the local students and government job seekers to study all these nonsense for gathering marks. These students and job seekers parrot all such nonsense without in the least bit understanding that they are mere deliberate indoctrinations and lies.

Chapter Forty Seven

The problems which would arise when the language of administration is made Malayalam

All over India, the functioning of state government offices have been converted into their respective local language. It is possible that an 'expert' committee would have given a 'comprehensive' 'study' report, in each of the states.

I do not know for sure as to what it is that these 'expert' committees have studied about the various attributes of language change. However, there is a feeling that all these so-called expert committee studies are mere verbal *blab-blab*. For, I remember reading the 'expert committee' report that recommended the compulsory imposition of Malayalam in the state education. No profound study was really seen in that 'study report'. I remember seeing the names of PhD holders also in that Committee.

I have more or less enumerated around 30 problems that can arise when the language of administration is converted into Malayalam. These I have written it down. .

One among them, I will mention here.

During the English rule-period, the government employees were defined as public servants.

In feudal languages, the servants have to extend respect to the boss/owner/landlord/employer &c. When the language of administration turns into a feudal language, then words of 'respect' have to be mentioned towards the people/public/common citizen by the government office workers (government employees). And the public/people/citizen is entitled to use the degrading words to the government office workers (government employees).

However, the government office workers (government employees will not agree to this under any circumstance.

Not only that, a directive to the government office workers (government employees) that they have to extend 'respect' to any common citizen who enters the government office will not be acceptable to them.

I do not know as to what the exact decision or advice given by the 'expert' committee with regard to this issue, is. If at all, they have pondered upon this. Which itself is doubtful.

At the same time, if it is that it is the members of the public who have to extend 'respect' to the government office workers (government employees), then it can safely be assumed that the 'expert' committee has indicated that as per the Constitution of

India, the common citizen is statutorily a step below the government office workers (government employees).

If there is a query as to whether the same problem would not be there if the language of administration is English, a lot of things would have to be mentioned to answer that question. However, there is no need to go into all this. For, the primary issue that come forward is as per the government statutes, which is the side, the common citizen or the government office workers (government employees), that comes above and which comes below. This has to be very clearly mentioned, with regard to the issue of 'respect'.

If the government stand is that neither side can be kept below, it is a proposition that cannot be enforced in Malayalam language. For feudal languages keep the employee and the employers in two very clearly demark-able levels.

This issue which seems quite a silly one here, actually has a very powerful link to a particular incident in the history of British-Malabar. I am not sure if this incident has been recorded in the official history of India

Chapter Forty Eight

Who should 'respect' whom?

For a government office worker (employee), if a common person, who enters the office, does not stand with a bow, and with adequate 'respect', it is a problem. For, in a feudal language, individuals who do not exhibit 'respect' would be expected to behave in an impertinent manner. Feudal languages are not languages in which both sides can continue a conversation for long, exhibiting their equal stature and dignity.

The government office worker (employee) would exhibit his or her right to address the common person by his or her name. However, if the same right is exhibited by the common person, to address the government office worker by his or her name, it would be seen as an abusive behaviour, impertinence and absolute rowdy attitude.

In Malayalam, if a common person addresses a government office worker (employee) as 'Ningal' (middle level - You), it would be treated as rank rascality, in most government offices.

At the same time, if the government office worker (employee) addresses the common man as Ningal, there is no problem. At the same time, the stark reality of India is that in many village-level government offices, even the office peon would have no qualms in addressing many a wearied-out villager as Nee (lowest level – You) who is desperate to get some small-time official paper from the government office.

At the same time, if the common citizen were to address the government office worker (employee) with a Nee, it would be treated as a grave criminal offence. The government office workers (employees) have joined together and conspired and deliberately created written-laws by which such persons can be sent to jail.

What can be mentioned about the 'peoples' representatives who give statutory validity to such irascible laws? Can anything be safely said?

If anyone shows some soft or considerate behaviour, it is quite natural to act outrageously rude to them. That much is encoded in the internal codes of feudal languages. This is very much known to the government office workers (employees). So, they would not get any sense of security unless they are able to make the common citizen who stands before them to bent and bow.

If a common citizen enters a government office and addresses the employees therein with a 'Ningal', and that too without any expression of subservience, it is very much possible that many of the employees would exhibit some kind of mental imbalance. If the location is where they can beat up a person, then it is very much

possible that the common citizen would get nicely thrashed. For, the government employee, who has thus lost his mental balance, would act quite homicidal.

However, the actual fact is that the problem does not lie within either the government office worker (employee) or the common citizen. The problem maker is the native feudal language. It is not known as to what the 'expert' committee which had recommended the change of administration from English to Malayalam, had mentioned with regard to this issue.

The core issue here is who should 'respect' whom. The wider issue is that if the worker has to be revered and treated with 'respect' by the employer, the worker ceases to be a worker. This is also a problem that has to be taken into consideration.

Some more things need to be said about the above-mentioned points. A bit of history also might need to be added. The other around-30 points can be mentioned some other time

Chapter Forty Nine

When antique traditions come back

When a person behaves in a very soft manner, without exhibiting any pseudo power and authority, persons who are in lower positions would act in a most nasty manner. To some extent, this is directly spurred by the ‘peekkiri’ mentality created by feudal languages.

When seen from this perspective, government office workers (employees) behave in a terrorising manner towards the common citizen, just to forestall this, and to create a defensive shield against this. However, things are quite complicated. It is possible to untie the complicated knots inside this and examine them one by one. However, I am not attempting to do that as of now.

However, it can be very categorically mentioned that in any feudal language location, if the people are not very clearly demarked and placed in varying arrays of subordinated slots, things will be like this. For, otherwise, they would have to be individually or collectively subordinated using artificial rude and rough behaviours and manners.

Or else, it should be statutorily encoded that government officials are some kind of feudal lords. After that, in the thus newly written-in-feudal-language Constitution, there should be very clear instruction on what all actions of obeisance and servitude, the common man has to exhibit to each level in this feudal lord set-up. What body-language of subservience should be displayed to each of the levels should be mentioned in a most unambiguous manner.

In the local schools, the teachers and the students are connected to each other in this manner. The more the teacher acts rough and oppressive, the more the student will exhibit his or her ‘respect’ and love for the teacher.

In such a social ambience, paying ‘homage’ would be a social ritual and such. It then cannot be defined as a ‘bribe’.



This was the traditional social atmosphere of this subcontinent. Splintering of this took place only in those areas where the English rule came into prominence.

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http://wellcomeimages.org/indexplus/obf_images/7f/21/de26a50460fc320d1a19bad2647.jpg

Gallery: <http://wellcomeimages.org/indexplus/image/V0015171.html>

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The above-given picture is a depiction of servitude the common person in china had to display inside a government office in the earlier century.

In most of the Asian locations such as China, Japan &c., language-wise, there was a feudal mentality encompassing the whole social system. Even to this day, this might be continuing powerfully. I feel that such nations as China, Japan etc. the native word-codes do have the power to make a person bend his or her body, to the higher positioned person.

If the government office worker is declared to be a superior lord, and if the people are made to acknowledge this, with a sort of military regimentation, then the common citizen will stand with his head bent before the government office worker. The government office worker would then give the official papers to the common man in a pose of bestowing divine blessings.

The social system will automatically arrange itself as per the codes in that particular language of the society.

As per the feudal social atmosphere which India has received from the antique traditions of this subcontinent, the most natural social structure is one in which the common citizens are arranged in an array of hierarchical layers

Chapter Fifty

The mutual fierce competition among the oppressed sections

Revolution will come. Social reformation will happen. A new generation will rise. Social heights and lowliness will get erased. A new Man will appear on the social scene. Even though one can feast and celebrate on these words, the solid fact is that in a feudal language social set-up none of these things will happen.

If and when revolution takes place, the individuals holding the varying positions will change. That is all. The same old social ups and downs will come back with the same old rocklike stamina and stability.

The actual fact is that suppressed classes can join and unite and push down very easily those who hold them down. However this is not the ways things happen.

It is among the most suppressed and repulsed classes that the most terrible mutual fights, and competitions happen. At this moment, I cannot remember whether it is Edgar Thurston or Samuel Mateer, who did mention a very specific information about this.

In the ancient caste system, the Brahmins and other higher castes did very categorically denote the precise location or slot or position of each caste. Who is higher and who is lower, to each level. However, about the lowermost castes, they did not make this hierarchy clear.

This did lead to a continual competition among the lowermost castes, which was most comical and hilarious for the individuals of the higher castes to watch.

The attitude of the lowermost castes was not to unite and to move against those who had been traditionally suppressing them. Nor was there any urge to unite and develop on their own, ignoring the higher castes and classes.

Instead of that, what they continuously did was to argue and prove who is a higher caste in comparison to the other. That means they would assemble a lot of proof to disparage and demean the competing caste.

See this illustrative theme:

In a college, there is a very clear-cut hierarchy of positions. The principal, the professors, the lectures, the lab assistant &c. However, at the very bottom of the array, there is no information on who is higher. The security guard or the gardener. There is continuous verbal argument among them, as to who can command or order the other. Each would claim his own superiority by enumerating a list of items, which are

supportive to his side of argument: Age, uniform, the higher position of his own superior &c.

This daily verbal claims are watched by the higher up individuals with a lot of curiosity and extreme enjoyment.

This was more or less the same manner in which the higher caste individuals watched with nonchalant hilarity, the mutual competition, and claims and counter-claims of the lower castes, amongst themselves.

There is a great deal of connection to the codes in feudal languages, to the sympathy-deserving mental attitude of the lower positioned persons, and to the graceless attitude to it by the higher placed. Both sides are equally the victims of the satanic codes of feudal languages

Chapter Fifty One

The excruciating terror that a *lower* 'him' might become a *higher* 'Him'!

If a government office worker (employee) were to harass a common man, most other common people would only be quite happy. This is so, because socially as well as by language codes, the common people compete directly only with the individuals of their own level. They do not have any mood of competition with the government office workers (employees), who actually keep them subordinated.

To give a very brief explanation about this, I need to mention only this much:

If an Adheham or Avar (both higher He, Him / She, Her) improves, no one has any mental trauma. However if an Avan / Aval (lower he/ she) were to improve and become an Adhehm or Avar, then it would be an event that cannot be borne mentally. It would hurt.

For this in Avan / Aval (lower he/she) were to improve and change into Adheham, or Avar, then the other common individual and his family members will have to exhibit 'respect' to this new divinity. He and his wife might have to stand up when the new 'Adheham' / 'Avar' (higher He/She) enters the scene. Moreover, both he and his wife would have to hold the new divinity high socially by using higher word codes such as 'Saar', 'Saab', 'Adheham', 'Avar' etc.

It is a terrible nightmare even to contemplate that the present-day 'Avan' (lower he) would have to be 'respected' as a 'Saar' / 'Saab' / 'Adheham' / 'UNN' in the future. For, with this change, one's own social position would literally collapse into the utter gutters of social communication.

For, one of the very urgent programmes of the new Adheham' (higher He) would be to see that the earlier day social seniors (Adheham / Avar) are very fast converted into Avan/Aval (lowermost he/she). This compulsory degrading of others is a very powerful measuring tool to display one's own social development.

It is a very lovely experience to define and treat those who had in earlier days used lower indicant words like Nee (lowermost YOU), Avan (lowermost he), Aval (lowermost she) to one's self and to one's family members, and had made them sit on the floor outside their house, in the same degrading word codes. The fabulous mental pleasure that this would give cannot be understood by a native-English speaker in his or her wildest sweet dreams. Actually they are not even aware that such an extraordinary sinister pleasure is there in this world.

At the same time, the new 'Adheham' (highest He/Him) cannot convert his own old-time 'Avan' (lowermost he) and 'Aval' (lowermost she/her) companions to his own level of 'Adheham', 'Avar' (highest He, Him, She, Her) &c.

The afore-mentioned emotions are totally unknown to the native-English speaking populations.

If there are emotions unknown to them even in human beings, then imagine the numbers of unknown emotions which might be there in beings which are currently defined as animals!

Chapter Fifty Two

The battering power of the language codes

Now, let me take up the earlier-hinted, historical event that had been noticed by the English officials in Malabar.

Malabar district was composed of two disconnected areas, called North Malabar and South Malabar. It is seen mentioned that there was only very limited social interaction between these two different locations. It was Korapuzha that separated these two adjacent geographical locations.

The population groups of these two different locations were also different from each other. The Nairs of North Malabar treated the Nairs of South Malabar with some kind of repulsion. They did bar marital relationship with the Nairs of south Malabar. I do not know why this was so. The reason might be that there are various layers of hierarchy among the Nairs themselves. And there might be differences in the origin of each of these different Nairs.

Below the Nairs came the Thiyyas. Among them also a very similar kind of mutual repulsion is seen reported. The Thiyyas of North Malabar followed the Marumakkathaya (Matriarchal) family system. That means the family property inheritance was to the females of the family. The family property would not move through the male members of the family to the next generation. They practically had no rights over the family property. There is something more to explain about this. However, that is another subject.

The Thiyyas of South Malabar were another caste. They followed the Makkathaya (Patriarchal) family system. The family property was inherited by the males descendants.

Marumakkathaya Thiyyas had barred all matrimonial alliances with the Makkathaya Thiyyas.

From this perspective, it is very clear that the two castes with the same name were actually totally disconnected population groups. More things can be mentioned about this. However, that can be done only later.

When the English administration conjoined North Malabar and South Malabar into one single district, many social changes happened in these locations.

When speaking in a very general manner, it can be mentioned that a comprehensive mental enhancement came upon the Thiyyas and some other lower classes. For, in many households, there would be someone who had joined the government service as an official, or there would be someone working in the English

trading company, or at least someone working in an English household. Moreover, there were no degrading indicant words in English. Beyond all this, caste-based repulsion was something that was not seen in English people. All these things acted as a great positive item for the lower castes.

However, this enhancement of mental stature and acumen was to bring in acute complications in the social structure, hierarchy and discipline.

The Englishmen were enthralled by the opportunity to improve the lower placed populations. They exhibited a foolish feeling that they were doing some great kind of activity.

However, the Englishmen were totally unaware of great distress and pain, which this activity was creating to the socially higher placed populations. In fact, they acted as if they were birdbrains, in this regard.

Population groups which had been addressed and referred to with repulsion as **Inhi (Nee)**, **Chekkan** (low class male), **Pennu** (low class female), **enthane**, **enthale**, **Ittingal** (all low-grade addressing/referring) are being allowed to come up. The Englishmen acted utter foolish. For, it was only quite intelligent to understand that if these persons are allowed to come up, they would use the same terrorising degrading words to their former social seniors, to degrade them.

Among the two different populations who were known as Thiyyas, there were land owner and slightly socially prominent persons. However, I think, the vast majority were the labour classes, engaged in low-grade, agricultural workers and such.

The customary dressing standards and such of the Thiyya labour classes were kept in tight control socially. I do not have any documents with me to say anything categorically about what was the state of the land owning Thiyyas, in this regard.

Image: The below given picture is of the Thiyya labour-class females working in a Coir factory in Tellicherry in the 1800s. Image from: [Castes and Tribes of Southern India](#) by Edgar Thurston

What has created the very obvious mood of enslavement, tragic disarray in personality, utter dissolution and degradation in the above-seen Thiyya females, were the



THIYA FEMALES AT A COIR FACTORY.

despoiling verbal codes such as Inhi ഇഞ്ഞി (Nee) (Lowest grade You), Olu ഓള് (Aval) (lowest grade She), Ale അള (edi) (lowest grade addressing), Oruthi ഓരുത്തി (the low grade female), Thiyathi തീയത്തി (low grade menial servant), Ittingal ഐറ്റിങ്ങള് (lowest grade menial class Them) &c. This continual and constant hammering was not

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only from their social seniors and higher castes and their children, but even from their own male folks and other family members, who themselves were on the rock bottom of the social hierarchy

Chapter Fifty Three

Minute verbal sounds which can create social cataclysm

Social security and right to social protection was only for the castes commencing from Nairs and upwards. On the very top of the social hierarchy were the Brahmins, who could be compared to the modern day IAS officials. On the bottom of these protected layers was the Nairs, who can be compared to the modern-day police constables.

When the English rule spread throughout the Malabar region, these ruling groups and system, became redundant, useless and an unnecessary item. This became more apparent when the English East India Company set up a police department, and judiciary, and came up with written codes of law and judicial procedures.

There was terrific change in the social system, when it became known that even the lower castes had all rights to run a trade or business. However, the English officials were not capable of understanding that these kinds of changes would not be in tune with verbal codes in the native languages. For, the verbal codes had direction and codes of loyalty and respect, which were in sync with the age-old social order. And within no time, it was apparent that the verbal codes were creating social issues of an unknown type in the newly emerging social order.

Even a simple sentence in the native feudal language, which would mean in English: 'Where are you going?', was enough to create a social disaster.

This simple question asked by a lower caste man to a higher caste man has these problems: When he asks from his lowly levels, with due 'respects' encoded, it is one thing. However, when the same lower caste man stands on a higher social pedestal and asks the same question to a higher caste man, actually social explosive would be packed in the words. The words for YOU would change from **Ingal** ഇങ്ങൾ (higher most You) to **Inhi** ഇഞ്ഞി (lower most you).

This is a very minute verbal sound difference. However, this minute verbal change has the power to create a social earthquake. In the earlier days, the English officials had no information about this, I think. At the same time, it is seen that in later days, they had some information that there was some kind of satanic error in the native languages of the location.

One can understand the terrible issues which would follow if a Coolie man were to come and address a police constable with a **Nee** നീ / **Inhi** ഇഞ്ഞി (lowermost you), in the present days. No coolie man, commercial vehicle driver or any other similar persons would dare to do such a thing. Until and unless, some other alternative social protection or security system for them is in place.

Whatever has been mentioned here as illustrations are plausible items. In the writings and correspondences of the English officials of those times, there is mention of these kinds of erroneous social happenings. However no clear-cut delineation of what the actual irksome verbal codes in Malabari words was, which created the havoc, is given.

However, when I, who can understand both Malabari as well as Malayalam, read these writings, I can very easily see through the events. And I am able to very clearly see the verbal errors which could have created the problem.

In the catastrophic social change that was happening, the lower caste man would have no qualms in addressing a higher caste child with an Inhi ഇഞ്ഞി/ Nee നീ (lowermost You), and Eda എടാ or Edi എടി (degrading words) or Enthane എന്താനെ or Enthale എന്താളെ (Degrading: What is it?). And to refer to them as Avan അവൻ / Oan ഓൻ (lowermost he/him) or Aval അവൾ / Oal ഓള് (lowermost she/her). Words like Oruthan ഒരുത്തൻ / Oruthi ഒരുത്തി (degrading words for One man / One woman) could also be in their verbal ammunition.

Even in these present days, if it comes to the notice of the government officials that a common citizen of this nation is using any of these words about them, it would be quite dangerous for him/her.

This is what happened in those days also.

When a lower caste man was reported to have used such words about a higher caste individual (adult or child), the Village headman (Adhikari) would come with a group of henchmen. They would catch the rogue / rascal lower-caste man. He would be taken into a hut and tied up there. He would be given a sound thrashing that might even break a few of his bones. And he would remain thus for a few days, in the hut, tied up.

Chapter Fifty Four

The demise of the tyrannical powers of the small-time despots in Malabar

In the earlier days, the English rule had no idea as to how to understand these kinds of social law-enforcements. They, themselves, had some internal blocks which prevented them from enforcing any kind of controls on them.

In the earlier days of the English rule in Malabar and such other places in the subcontinent, they were under stringent orders from their company headquarters in London, not to interfere in the social issues in the areas which were under their rule.

The second item was that whatever information they received about these kinds of incidences were in the form of English translations. That the lower-caste man had used 'abusive' words. However, this 'abusive' word was something which they could not detect. What was the abusiveness in words such as 'You, your, yours, he, his, him, she, her, hers'?

In this present-day time, when the administration, education, laws & rules and even the Constitution itself is being converted into local feudal languages, the officialdom would take very meticulously planned steps to forestall any problems which they might face due to these word-codes.

When the English rule started gathering strength, the despotic powers of the small-time kings, higher castes, landlord class, of the feudal lords (Thamburan), and such, started withering away. However, the English rule did not pave the way for the lower classes to taunt the higher classes. Instead of that, what they did was to refuse statutory status to the evil language which had the inherent capacity to create mental trauma in human beings and animals.

In those areas where the egalitarian language, English, spread, social harmony spread. However, in those areas where the English rule had broken the backbone of the caste hierarchy without the spreading of the English language, social and communal problems started to raise their heads.

There is this lesson that can be picked up from history. In a social system where the Constitution promises all kinds of rights and equality, but the language system still maintains the people in different levels, a small group of the lower placed persons would gather strength and try to create explosive social problems.

There are no permanent solutions to any irksome social issues in feudal languages

Chapter Fifty Five

A discriminatory law

Feudal languages will create terrific mayhem in the social system. It will also create terrible insecurity in the minds of the citizens. No one can be blamed for all this. Everyone is very much frightened of the lack of 'respect' from persons who are defined as 'lower class'.

There was one politician who had the habit of addressing senior government employees with the word 'Ningal' (middle-level You). This is not acceptable to the officialdom. They will have to be conceded the highest levels of 'respect'. This politician was entrapped in a criminal case in another state in India. He has been in the jail for the last 14 years or so. There is no hope that his case will ever come up for a final decree.

Actually, I was more or less sure that he would end up in some terrible problem, much before this thing happened. For this knowledge, there was no need for any kind of occultist capability. For, these are the standard disasters that can come up on anyone who dares use a communication code that is not acceptable to the authorities.

In the current-days, there is this board seen displayed in all government-sector banks.

QUOTE:

Misbehave with the bank staff

Misbehaving / abusing / assaulting a bank employee comes under Indian penal code (IPC) section 332 and 352 which may attract 2-3 years of IMPRISONMENT and is a NON-BAILABLE CRIME. If any person found performing any of the above activities he/she will be punished which may extend to 3 years or with fine or with both.

END OF QUOTE

This law actually reflects the terror that is there in the bank employees, when they have to deal with the common public (customers). The fear is not that the people would beat them up or any such things. For, to deal with such eventualities, there are other laws.

The actual failure that is there in such laws is that a corresponding law has not been framed that is aimed in the opposite direction. That is, if any of the workers (employees) in a bank were to behave in a harsh manner, or use abusive words, or misbehave in any manner towards the customer (public), or if they try to physically or mentally attack him or her, there should be a law that they are equally liable for punishment.

There is another failing in the law. It is whether the usage 'abusive words' has been properly defined. I will be giving more information about this in my next post.

However, the bank employees can retort that they are the persons who manage the financial dealings of the nation. However, this claim actually has no solid basis.

The actual fact is there are many other similar worded statutory laws and rules, which are totally partial to the government office workers.

However, if one were to mention these things, immediately the other side would take up the stand that all these rules had been made by the British rulers. For it is the English colonial officials who created the Indian Penal Code.

However, that Indian Penal Code was the statutory law of around half of this subcontinent which was historically known as British-India. As of now, this location is and the rest of the subcontinent consists of Pakistan, India and Bangladesh. As such the Penal Code of that India, is not the Penal code of any of the three mentioned nations.

The administrative systems, procedures, protocols and conventions of British-India cannot be compared with any of the systems connected to the administration in Pakistan, India or Bangladesh.

Chapter Fifty Six

The despotic authoritarian powers of the government office workers (government employees)

The government office workers (government officials) need to standardise the ways and manners by which the common man would communicate with them. For, the native languages have codes by which a man can address them or refer to them in various levels and manners. If the common man were to find that he can use any words for addressing them, then it would be a difficult situation for them. So, the government workers try to inflict all kinds of problems and difficulties on the people. To terrorise them into subjugation.

However, it may be remembered that in pristine-English, there is not even a hint of this problem.

If a member of the public has nothing to fear, then he would find no need to address the government office worker (government official) as Saar/Maadam or Sir. He might address him or her as Ningal (middle-level You). He or she might even use the word Nee (lowest-level You).

Instead of using the words 'Adhehm' or 'Saar' or 'Avaru' (all are highest levels of He/Him, She/Her), he might use Avan/Aval (lowest level he/him, she/her).

However, if the government worker (employee) side has something by which they can terrorise the common public, then the members of the public would always use only 'respectful' words.

This is the crux of the social communication problem/error, and it's very clear explanation.

However, there is another reality also there. That is, the common man has nothing with him by which he can terrorise the government office workers. That means, the government office worker has full freedom to use degrading words on any member of the public, after assessing him as per his social status, financial acumen &c.

Speaking in a general manner, the fact is that most government office workers have no qualms in referring to the members of the public as 'Avan' / 'Aval' (lowest-grade he/him, she/her).

It is my understanding that as per the tenets of the Constitution of India, this is an infringement of the right to dignity and equality before the law, assured to the citizens of India.

Chapter Fifty Seven

Codes that spur homicidal mania

In any communication inside a feudal language, there is one side which is expected to express 'respect' and display obeisance. If they refuse to express the expected 'respect' and refuse to display the required obeisance, then it shall be a terrible problem.

For instance, if a wife says, **Nee poda** (lower-most you – get lost – **eda**)(there is no corresponding word for **eda** in English, but it is degradation of the highest order in mentioned sentence), to her husband, most husbands will spontaneously go berserk.

However, if one were to define such reactions of the husband as a sign of insanity, it would be a grave mistake. If the husband were to use a similar wording to the wife, i.e., **Nee podi** (po-edi is the feminine form of po-eda), most wife's will not have any problem. That is due to the hierarchical arrangement of words meant for a wife in the feudal language.

The same sentence directed towards the different directions, do create different emotional effects.

However, one can compare the codes which made the husband go berserk with another scene. A commercial vehicle (lorry) driver mentions the same words to a police inspector: **Nee poda**.

If the police inspector does not go berserk, then it is possible that he is suffering from some other mental defect.

The same is the case with a school student mentioning 'Nee poda' to a school teacher.

I would be able to say many things about the codes of reality that get spurred into action on these occasions. However, this is not the appropriate time to mention them.

It is doubtful is either psychiatry or psychology has any information on these things.

Language codes have the capacity to bring in many kinds of clamorous incidence in a social system. Most languages, including English has this capacity. However, in the case of feudal languages, this ability is of a very high order and power.

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Installing such languages, which have such high grade codes of provocation as the language of administration and education, is an act of utter stupidity and danger.

These types of querulous codes are very rare in English language. This is the real background to how the common people in the USA were allowed to possess in their private possession. However, in the last 30 years, that nation is being swarmed and filled by feudal language speakers. With this change in the demographic scene, civilians possessing guns would slowly turn out to be dangerous.

When the quaint and serene social scene of native-English nations get filled up with feudal language speakers, the quiet and peaceful native-English people would start changing into highly provoked individuals.

In my ancient book, [MARCH OF THE EVIL EMPIRES](#), English versus the feudal languages, which I had first drafted in the year 1989, I had more or less prophesied this emerging scenario. Because of the very disturbing insight in this book of mine, in many online locations, I have been treated like a Pariah and outcast. Many websites had blocked me from commenting. Beyond this, I have been branded as a writer of hate-speech. This is because feudal language speakers are deeply entrenched in many IT locations.

Chapter Fifty Eight

The direction component of abusive words /profanities

In feudal languages, abusive words and profanities do have a direction component. As such, they might be similar to Vectors as understood in physics.

For instance, let us look at the sentence: Nee **poda**. **Nee** is lowest level You. And **poda** means more or less : get lost! / get out / get out of my sight &c. However, there are no profanities in the words.

However, the usage becomes a sort of expletive, only when the You word is Nee. If the higher forms of the word You, such as Ningal or Saar &c. are used, the whole usage would become quite frivolous and comical. For instance, Ningal **poda**. Or Saar **poda**. In fact, the sting is lost when the higher level You is used.

When the higher words of You, Ningal / Saar / Thangal &c. are used, the usage loses its hammering effect of an expletive.

In Malabari language, one of the most powerful words of profanity or abuse is Nayite mone. That is, Son of a bitch. (Here it may be noted that this abusive sentence is quite a soft profanity in Malayalam. Malayalam has terrific profanities, which includes hints of various kinds of prohibited fornications &c. However, here again all these profanities can be used with their intended effect only with the Nee form of You. That is, the lowest level of You.)

If one were to substitute the Nee with the higher form of You, i.e., Ningal / Saar &c., the whole sentence would get disarrayed in a mess of grammatical error. The abuse would become utter nonsense.

When viewing from a pristine-English perspective, the direction component attached to words of abuse and profanities, would look quite a very strange thing. Actually the various abusive words and profanities found in pristine-English are very soft and quite decent, when compared to what is there in feudal languages. They would not create the same level of repulsion and sense of vulgarity, which the feudal language ones can create in a man's mind.

However, in the case of pristine-English, the profanities, words of abuse and expletives do not have a direction component. They can be used to all persons, without evoking other issues connected to 'respect' and pejoratives.

Speakers of feudal languages have introduced an immensity of profanities and vulgar words into English. Due to the fact that English is a planar language, these foreign-to-English vulgarities are seen to be used to all and sundry, in English. There is

no block connected to a big-man or small-man, in the sentence construction. Everyone seem to be of the same social height in English.

However, inside feudal languages, the abusive words are reserved for the lower class individuals. Inside a police station, or in a work area, or such other similar locations, if a profanity or vulgar word is used towards a lower placed individual, no one would find anything wrong with it. At the most, other persons who hear it would simply give a lurid smile.

And the person who is thus abused would only scratch his head and give a weak smile of an immature personality. That is all.

However, if these kinds of profanities are used toward a higher person by a lower placed person, then it would be the height of impertinence, in a feudal language.

There is one more item that can be mentioned here in this connection. A few decades back, if an ordinary citizen had to go to a police station in Travancore, due to being involved in some petty case, he would be made to bear a stream of abusive words from the policemen. Every vulgar aspect of a human body would be mentioned and also fornication of a very varied variety would also find mention in these abusive words. These would, which would necessarily come with the Nee form of You, would literally scratch and tear the very core of a human soul.

I am not sure if these things continue nowadays. It is possible that they have ceased due to the presence of various digital recording devices available in plenty.

The use of abusive words by the policemen tend to proclaim the fact that the common man is below them. That is the hidden social codes in these verbal usages.

In all these things, no one, including the revolutionary chatterboxes, does find anything wrong. This very powerfully stands as solid evidence that these persons do not have any connection with the civilised world of pristine-English.

Among all the languages spoken in this nation, it is quite possible that only pristine-English stands supportive of an egalitarian social communication system. However, the 'great' revolutionary leaders do not have any information on this. If this be so, about what is it that they do know anything?

Chapter Fifty Nine

Gaining enhancement in internal value codes via means of displaying courage!

In feudal languages, displaying some kind of heroism is of vital importance. Audacious behaviour, over-boldness, street-smartness, rough and crude mental postures, capacity to speak in a highly disarraying and distressing tone, capacity to speak in a downright ill-mannered way, the acumen to poke another person with persistent questioning, and such other capacities are understood by everyone as capable of influencing the word-codes positively.

However, in many cases, the need to display all these kinds of personal capacities might be as part of a weaponry to fight it out, to come up socially. .

Once a person reaches the social or professional heights, there might not be much need to continue to display any of these creepy capabilities. For, the total framework of the social system or the professional field will give an added and wonderful power to even the most softly spoken words of those who have arrived on the top layers. However, in the case of at least some of the persons who have arrived on the top layers by means of fighting it out, some of the creepy attitudes might still linger on.

Some more things can be mentioned with regard to this. That I will do at some other time. That is, if this theme comes into the context in some other location in this writing.

If seen from this perspective, a feeling might come that the native-English population consists of persons who are innately effeminate and quite soft-mannered. This might be true to some limited extent. For, in the days before the commencement of the English colonial rule in South Asia and China areas, it is seen in history that there indeed was such an impression about the English traders.

For everything, an attitude to request in a polite manner, 'May I?'; an attitude to 'Thank' another person without much thoughts on the other person's social status; a similar attitude to mention 'Sorry' to another person, without taking into consideration the other person's positional status; a readiness to 'Apologise' to another person if one has done something bad, without considering whether the other person is a big man or a nondescript person; an attitude of saying 'Good morning' etc. to any person, without considering if the other person is big or small; Well, in a feudal language ambience, all these things look damn silly, ineffectual, utter nonsense and quite effeminate.

It reflects a total incapacity of all kinds.

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In a feudal language, gratitude and thanks (നന്ദി / നന്ദി) are expressed by the lower classes to the higher classes. Not the other way round.

The same is the case with mentioning 'sorry' ക്ഷമിക്കണം, and apologising ഞാൻ ചെയ്തത് തെറ്റാണ്. No person in a higher stature would do any of these things to persons who are below him, in a feudal language. Not even to his own employees or servants.

If at all any superior were to such words meaning Thank you, Sorry, Apologise etc. to an inferior-placed person, the inferior persons would only perceive it as some kind of mental inability in the superior.

A combined team of the French forces and of the local Raja dared to attack the English trading centre in Arcot near to Madras (Chennai) in the 1700s, due to this appraisal of this feature of the innate English personality. That, they, the Englishmen, are effeminate.

It is possible that the present-day England is very much different from the England of yore. For, an immensity of feudal language speakers has entered into England as of now. They have created a lot of social splintering over there, no doubt. The exact truth is that, the native-English population has not understood the gravity of the situation, as of now.

However, I will be speaking about a very special kind of courage of the English people, here in this writing.

In the next chapter

Chapter Sixty

Courageous behaviour which is actually an outrageous behaviour in feudal languages

A very specific kind of courageous daring can be seen in native-Englishmen. However, if this is mentioned as a sort of bravery, it is possible that the native-Englishmen would laugh out in wonderment.

For, this is not at all an instance of any kind of daring as far as they understand it.

I am giving an illustration of this daring bravery here:

A native-Englishman, residing in England, faces a problem. He is in need of the help of the police department to solve the issue. This man goes to the police station. He approaches the police official who can help him. Without asking for a specific permission, he sits down on the chair in front of the official's table.

He addresses the police official with a Mr. or Mrs. prefixed to his or her name.

The police official also addresses the man with a Mr. prefixed to his name. At times, he addresses the visitor with a Sir. When this man refers to other police officials in the police office, he prefixes a Mr. or Mrs. to their name.

This person who has come seeking police help sits in the chair without exhibiting any kind of subservience to the police officials. In fact, he has the same level of mental stature as the police officials. He might be a taxi-driver or a loading worker, by profession.

The human personality stature displayed in this scene cannot be copied and replicated in any social atmosphere in Pakistan, India or Bangladesh. It cannot be inserted into the mental stamina of any of the citizens therein.

For, if any of the citizens in these nations dare to enter into a police station with the same mental and physical demeanour, and requests for police / governmental service, it would not be seen as dignified behaviour. Instead, it would be seen as total impertinence, and undisciplined behaviour, and insubordination of the highest kind. And as an acute lack of understanding of proprieties.

If a person who has no big-time official connections or has no high official status, was to act with this kind of mental stature, it would be very naturally understood as some kind of mental instability. The policemen would take steps to cure this kind of mental instability, immediately. They would use the most terrific of physical manhandlings to achieve this.

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At the same time, if a native-Englishman were to be informed that this kind of behaviour is actually a great daring and display of courage, he would find it quite difficult to find the daring and courage in this communication standard. For, it is a very common behaviour in native-English social systems.

The great difference in human personality statures here is actually created by the language codes. Feudal languages would define human beings variously depending on who each person is, and would install varying levels of inferiority complexes in many of them. In others, it would install terrific feelings of superiority.

I would like to present here a couple of illustrative incidences with regard to this. One is about an IPS officer of Kerala. His experience when he went to England many years ago. The other incidence is with regard to what would happen if native-Englishmen were to display their innate demeanour to Indian policemen.

Chapter Sixty One

The English experience of an IPS officer

Many years ago, quite accidentally a page of a Malayalam magazine came into my notice. It contained a service experience series-writing of an Indian Police Service (IPS) officer. I have a very feeble memory that this officer was Jayaram Padikkal, IPS. May or may not be true.

The story that I am going to narrate here is from my memory of what was in that magazine page. As of now, I do not have any records or papers with regard to this story with me. However, I feel that my memory is correct. This incident must have taken place around some forty years back or more.

Scotland Yard is the Police headquarters of the London police department in Britain. Mr. Jayaram Padikkal who had been selected into the IPS at a relatively young age, had been sent to Scotland Yard for a brief training programme.

During this training phase, one day, he was sitting inside a police station in London.

At that time one woman came inside the police station. She came and sat down near to a police official who was seated quite near to Mr. Padikkal. After that she mentioned her issue.

Her cat had gone missing since morning. That was her complaint. On hearing this terrific complaint, Jayaram Padikkal was struck with wonderment. Is a police station in London a place to complain about a missing cat?

He expected the police official to give her a terrific reprimand and send her back. However, Padikkal was taken aback by the manner in which the police official dealt with the complaint.

The police official noted down the name and the physical features of the cat, and also made queries about its frequent haunts.

After that, a wireless message was passed on to the Beat Constables who were on patrol duty in that locality. The woman was asked to wait in the parlour.

After some time, a police constable sent a message that a cat fitting the description had been located. It was entangled in something on the heights of a construction site. Immediately help was requested from the Fire force.

After sometime, a Fire Force vehicle came and stopped in front of the police station. A Fire Force official came out carrying the cat in a basket. And the cat was handed over to the overjoyed woman.

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Jayaram Padikkal, who had stood as a silent witness to the whole happening, noticed that neither the woman nor the police and fire force personnel behaved as if they had done something quite extraordinary. The total emotion was that the service asked for was quite a normal one from a citizen of the nation.

Jayaram Padikkal who had come from India was totally overawed by this incident. He pondered on what would be the experience for an ordinary Indian woman who went to an Indian police station with a similar request.

No training that has been given by a nation that functions on a very decent language can be used in India, where things work of feudal language codes. For, in India human relationships are designed by absolutely different connection codes by feudal languages.

I have no idea as to how much the current-day England has changed. As of now, in London, more than 60% of the population are total outsiders. And they are not native-English speakers. Many of them speak feudal languages.

Mr. Jayaram Padikkal, who has been referred to here, was later implicated in the Rajan murder case around 1977. At that time, in the local newspapers reported that he had gone to Scotland Yard to learn about the technique of torturing persons in police custody using a big rolling pin (olakka) (traditionally used locally for pounding rice).

Chapter Sixty Two

British sailors in Indian police station

I have already mentioned that it is quite a dangerous action if many an Indian citizen were to display any kind of individual stature inside an Indian police station.

Now, the next item to ponder upon is, what would happen if a native-Englishman were to display his native-land stature inside an Indian police station.

Till some decades back, there was a lot of admiration for the native-Englishmen among the Indian officials. Many officials and political leaders in India did have a lot of craving to relocate their children to England. This craving is still there now also. If this is not possible, then the next choice is the USA. Even many reputed, fire-brand communist revolutionary leaders have done this. That is a fact.

However, it is from 1990 onwards that people from all over the world started swarming into England and USA and to all other native-English nations.

Many utter foolish and idiotic, highly educated, leftist social science experts in England, saw in this swarming of their nation, some kind of great egalitarian machinery at work. It seemed to be a realisation of their pet philosophy of equality of human beings, wherein national boundaries break down to make people equal!

However, the fact that in the native-languages of these swarming-in populations, there is not even a minute content of human equality or any other concepts of egalitarianism was not known to these foolish scholars.

Not only that, there was no one to explain this deficiency in the swarming-in crowds to them.

And beyond all this, if at all anyone did strive to mention that there was indeed a very dangerous content in the swarming-in populations, their stubborn reaction would naturally be that these informers were saying some kind of roguish nonsense.

Chapter Sixty Three

The three levels of equality

Native-English speakers do not have any idea about the extreme emotional and social complexities that arrive, when native-English speakers (people who speak English traditionally) reach a level of equality with people who speak feudal languages. The adverse affects of such a happening is quite far-reaching and in many cases of terrible content.

In feudal languages, there are many levels of equality. In many cases, there are at least three-levels of equality. If one were to speak more candidly, it might be said in these (feudal) languages, the concept of 'equality' is a very complex one. It might be a web of varying kinds of equalities.

I will try to give a very brief idea about this.

In many feudal languages, an individual can choose to connect to another individual from a choice of three different levels of equality. Both of the individual addressing each other with a Nee/ Thoo (lowest level You) is the lowest level of equality. It is also the most powerful level of intimacy and connecting. It is a level of equality at which the level of intrusive freedom both ways is the highest.

The next higher level of equality is that in which each of them address each other with a Ningal (middle-level You). In this level of equality, comparatively the freedom of mutual intrusion is less. And as such this equality is less powerful mutually.

The next higher level of equality is the Saar-Saar (Thangal-Thangal) one.

Even though one might very cursorily ask as to what is there is ponder on these simple facts, the actual fact is that these are very powerful and fundamental connecting links of human social and personal relationships. A profound understanding on how these codes work can give very powerful insights on the absolute complexities that perch upon the simple idea / concept of 'human equality'.

The complexity in feudal languages is so vast that no conceptualisation or deliberation on the word 'equality' in English can come anywhere near to the actualities which this word-idea has in feudal languages.

Chapter Sixty Four

Pulling down by means of word-codes to establish equality

For instance, in the current-day feudal language social system, one of the professionals seen to be on the heights is 'doctors'. From a relative perspective, a 'taxi-driver' is quite low.

Let me give a couple of illustrative examples of establishing a sort of verbal equality between two persons from these two different groups. (It might be noted there is no such an issue in English).

The doctor addresses the driver, who has more age, with a 'Ningal' (middle-level You).

The driver addresses the doctor with a 'Ningal' or as 'Doctor', both words meaning 'You'.

This is a verbal equality in which both sides concede formal 'respect' to each other. This is an 'equality' which might be acceptable to the doctor. For the driver has more age. And beyond that, it would be understood by others as a sort of a very formal and transient kind of equality. The doctor is giving a social uplift to the driver, and creating an equality, which can be artificial or otherwise.

At the same time, there is another kind of equality which would be more powerful for the driver. The doctor addresses the driver with a 'Nee' (lowest level You), and the driver also reciprocates with the same 'Nee' to the doctor. This is a very terrific kind of equality, which conveys a very powerful message in the social system. The driver is literally pulling down the doctor socially, and establishing a verbal 'equality'.

At the same time, if one of the sides lowers the other side, and the other side keeps the opposite side higher, then it would signify a lot of social meanings and power plays. Both among themselves and also for others who are around.

Feudal languages are languages which have the capacity to turn, twist, roll, browbeat, make a person confounded and inarticulate etc. etc. CHECK this also: [Satanic features of feudal languages](#)

The wider issue of the existence of feudal languages is this:

When native-English people establish equality with the feudal language speakers without having any idea that there are such things as feudal languages, which have innumerable minute and complex codes that can define, restrain and reset human relationships, they stand to go into disarray and decadence. In fact, they stand to lose out in everything.

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For in feudal languages, others judge and evaluate a person by who or what he or she is equal to. As per this, lots of things including various social rights as well as right to articulation are allowed or disallowed.

Persons, who are understood to be a friend or companion of persons who are defined as socially lower in feudal languages, would also get infected or afflicted with the same social *loss-of-value*, as defined in indicant word codes.

It is from this information that one needs to ponder upon as to what would happen when native-English citizens from *current-day* England enter into an Indian police station, bearing and displaying their innate personal stature and dignity. When they communicate with the Indian policemen, who are used to viewing the common public as some kind of subservient class, it is sure to ignite terrific mental imbalance in the Indian policemen.

Chapter Sixty Five

Pulling down via means of equality!

Even during the period when the English rule was there in around half of the geographical location of South Asian Subcontinent, the issue of equality between the English folks and the various natives here, as reflected through the verbal codes did exist in an unwritten form. I will not be taking up the whole details here for inspection.

Many members of the extremely rich families in the subcontinent did relocate to England and such places during those times. In England, the communication code that they experienced was quite different from what they had experienced in their native-land.

The English officials of British-India could be addressed either by mere name or with a Mr. prefixed to their names. They can thus be referred to also. They could be addressed with a 'You'. They can be referred to by words such as He, She etc.

However, in British-India, these officials were on the top layers of the native languages of the subcontinent. .

Persons such as Nehru, Gandhi etc. were individuals who had experienced the fabulous softness of the English language, when they had lived and studied in England.

However, it is possible that many of these individuals, including Gandhi, were not actually the citizens of British-India. For, many of them were actually the subjects of the native kingdoms which were there just adjacent to British-India.

Gandhi had studied at the University College in London. His father was the Prime Minister of Porbunder Kingdom.

It was at the Trinity College, Cambridge that Nehru had studied.

When these persons spoke or referred to native-Englishmen, it is doubtful if they would use the 'respectful' word codes about them. (UNN can be mentioned as the Higher 'respectful' He, Him, She, Her; and USS can be mentioned as the lower degraded He, Him etc.) For, they would be rich persons even inside England. For, the currency which they would be bringing inside England, which was the British-Indian rupee, then had an exchange value of USD: 7.

However, since they were from the affluent sections of the subcontinent, it may be safely assumed that the degrading verbal usages they used on the native-English did not affect the latter much.

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Beyond that, the native-English people who communicated in a very soft manner were most probably unaware that the other-side (Nehru-Gandhi side) had some kind of Satanism in their verbal communication.

After the formation of Pakistan and India, most of the persons from these nations who moved to England were mostly from the rich families. So, when these persons used lower-grade usages on the native-English, in most probability they wouldn't be affected much. For these persons from Pakistan and India were from the social heights of their native lands.

However, after the 1990s, many of the persons who moved to these native-English nations were persons who had bare command over English. They had been recruited by certain business organisations over there. They were generally defined to as 'Cheap labour' over there.

The problem was that these persons were viewed by the officialdom of their own native nations as persons doing low-level jobs. Such persons are referred to in the lower indicant verbal codes by these officials. However, due to the fact that the British Pounds they sent home was having a huge exchange value in their native nations, they became quite rich in their native lands.

When these persons proclaim their equality with the native-English, it would directly lead to the lowering of the verbal stature of the native-English, in the everyday conversations in the subcontinent.

For when the officials of the subcontinent see that persons who they view with disdain are using lower grade words for He, His, Him, She, Her, Hers etc. with regard to the native-English people, they would find it quite difficult to view the native-English with 'respect' anymore.

I will be delineating a couple of incidences which were directly connected to this verbal degradation, which the native-English had undergone.

Chapter Sixty Six

The statutory right to thrash and kick, and to verbally abuse a citizen

King Marthanda Varma of the minute Travancore kingdom occupied the various small kingdoms around Travancore and made them part of his kingdom. These kingdoms which lost their independence included Quilon, Shenkottai, Valliyoor, Kottarakkara, Padmanabhapuram, Nedumangad, Kayamkulam, Ambalapuzha, Changanacherri, Kottayam, Ettumanoor &c.

After this, Marthanda Varma declared his staunch support for the English East India Company. Both in words as well as in action, he gave all kinds of support to the Company.

Beyond all this, he had his kingdom placed under the protection of this Company.

All the rulers of Travancore kingdom, who came after him, more or less continued this policy with various levels of commitment.

Travancore slowly started replicating each and every single item of administration and other connected things that were there in the next-door English-administered Madras Presidency, inside its own territory.

Written codes of law, Judiciary, administrative machinery, written codes of tax collection, police and such things came into Travancore. However, there was a difference in what actually got set-up in Travancore. All the systems that came to be set up in Travancore were a sort of den of corruption and nepotism.

See this writing that came up in a contemporary magazine, Calcutta Review, about the state of affairs in Travancore.

QUOTE: The courts of justice were so many seats of corruption and perversion of justice. Dacoits and marauders of the worst stamp scoured the country by hundreds; but these were less feared by the people than the so-called Police. In short, Travancore was the veriest den of misrule, lawlessness, and callous tyranny of the worst description. END OF QUOTE

It was at this time that some Travancore government officials gave a complaint that a certain Mr. John Lidden, a British citizen, had duped the government of a certain sum of money. Mr. Lidden was a commercial agent. A case hearing was conducted and they managed to get him two-years Hard Labour as punishment.

This became a major issue. The English administration in Madras Presidency took up the stand that British citizens cannot be tried by Travancore Judicial Courts.

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The major reason for this was that from an English perspective, the Travancore Police could not be seen as a police force at all. The same was the case with Travancore Judiciary.

The reason for this was that the police behaviour systems, questioning methodology, investigation protocols, and such were more or less totally barbarian and savage. Whoever got into their hands were made to bear terrible physical and mental torture and harassments. They would be thrashed and made to bear unbearable profanities. There are evidences available that can prove the above contentions.

Even though the Travancore government did not attempt to disclaim any of the accusations about its administrative and police systems, it took up the stand that every person inside the Travancore kingdom was under its authority and control. The kingdom argued that Travancore was not and never was a part of British-India. It was an independent kingdom. It was further stated that no supremacy over the kingdom had been handed over to the British Monarch.

Now what needs to be mentioned here is the stance of certain academically 'highly qualified' British citizens. Some of them took to reading the 'great' theories in Political Science textbooks. They put forward many quotes found therein. And took a stand supportive of the arguments of Travancore.

Looking at the law points, the Advocate General in Travancore ratified the arguments of the Travancore kingdom.

However, in 1874, the Viceroy refused to accept this idiotic academic contention. He struck it down.

However, the officialdom of Travancore could not accept this. Their stand was more or less that the police personnel of Travancore do have the right to beat, kick and abuse any of the common people in Travancore. It was not acceptable that this right cannot be extended over the British citizens, who were inside Travancore. They put forward many documents and arguments to prove this right of the Travancore police. And that of the Travancore judiciary.

However, the English administration in Madras did not focus on the legal aspects of the contention. Their stance was simply that British citizens cannot be touched by the Travancore police. Even though both sides were human beings, there was indeed something quite different between them.

However, both sides did not understand that this non-tangible difference actually commenced in the language codes.

More details about this can be seen in the [Travancore State Manual](#) written by V. Nagam Aiya.

There is another item here that might remain unnoticed. It is that Travancore was not part of British-India. This information was not clearly known even in the Britain

of those days. It was this lack of information that led Clement Atlee to hand over the British-Indian army to Jinnah and Nehru. Both of them simply used their newly acquired armed might to conquer all the native kingdoms in the subcontinent

Chapter Sixty Seven

When one gets stuck in a feudal language environment without proper protective gear

In some of the locations in the very many books I have written, there are very categorical statements that clearly or in a hazy manner mention as to what would happen when native-English individuals get accosted or entrapped by Indian government officials.

However, since I have written more than 30 books, I cannot as of now clearly remember as to where these mentions are.

However, it is not difficult to prophesise as to what would happen. As of now, there are a huge number of people who have entered into England from outside, whose major pastime is to make derogatory comments and definitions about the native-English. That they are encoding decadence upon native English personality features and antiquity inside their own native land feudal-languages is not understood by the native-English populations. This lack of information itself is an extremely terrific and astounding issue.

A few years back I did enquire about this to a Malayali youth who had gone to London to (ostensibly) pursue his MBA degree course. His real aim had been, off course, to get a British nationality. He burst out in laughter on hearing my question.

He said, “All outsiders do degrade them when speaking about them in their own native-languages.”

This is actually heaping decadence, depravity, and erosion of innate personality heights, upon the native-English people, especially their female folks. However, as these native-English people slowly go into degradation in an exponential manner, they do not get to know about it.

Moreover, they have no means to react to this degradation. For, if they do react furiously to some feeling that some negative hue is falling on them without understanding what it is, it is very easy to accuse them of being ‘racist’ and ‘skin-colour’ conscious. It is an utterly foolish situation.

From among this gradually-being-despoiled British population, a small group of people happened to land in a small yacht, on the Indian sea-coast near Madras. Their yacht had some minor repair to be done.

The Indian law-enforcement department received information or were informed.

What happened next was literally a confrontation or a reaction between feudal-language codes and planar-language codes.

When an Indian person who is well-versed and at home in pristine-English goes to an India police station, what would happen can be similar to what happened in this case.

However, no one can be found fault with.

It is not individuals who are acting and reacting. . It is the internal codes inside the languages which commence and propel the events. The individuals who gets connected or contained in these events act as per the emotions and emotional triggers which these language codes create. They imbibe into their minds the terrific angers, antipathies, and terrors which these codes generate.

I will give the details of what took place in the next chapter

Chapter Sixty Eight

British sailors in Indian jail

In India, when any two mutually antagonistic persons or group of persons connect to the government officials with regard to any dispute or claim or complaints, the officials will be inclined to support the side which exhibits very obvious subordination, obsequiousness, and servitude. At the same time, the side which tries to converse with a higher mental stature and dignity will find that their arguments are treated with flimsy concern and consideration. Or antagonistically.

In Indian languages, this would mean that the side which addresses the official with a Ningal-level You (middle-level You) will find that they are done for.

The point to be stressed here is that there is not even a hint in English language that such a grave issue is there in jurisprudence and in the administration of justice.

AdvanFort is a US-based company working in the field of Anti-piracy. I understand that this is a well-known company in this field of work. One of their armed-maritime vessels had some mechanical problem when it was moving through the Bay of Bengal Sea. Since the coast of Tamilnadu was the nearest land, they came ashore there.

The particular vessel's duty area was the ocean location known as the 'Pirates alley'. This is a stretch of ocean extending from the Red Sea to the Indian Ocean.

There were British citizens among the crew members. They are used to conversing with a high physical and mental stature with the officialdom of their own nation. When they use the same mental and physical stature when they communicate with the Indian police personnel, it would create a terribly acrimonious situation. The Indian police personnel are generally from the low-quality feudal language speaking group.

The quality standards of English in native-English nations is that any citizen can approach any government official for any legitimate service connected to his or her duty, without exhibiting any cringing attitude and without any pose of subservience. This is the actual beauty and quality of pristine-English.

The Indian police personnel would seek desperately to find a point where they can catch the other side. There would be no attitude of taking a judicious and intelligent understanding of the situation.

The first point they got was that the vessel had landed on the Indian shore without permission. The second point was that the vessel was armed.

I have personally seen many decades back, the ways and manners of the Malabar officer class, which had been part of the legacy of the English administration in the Madras Presidency. When these officials took up any issue of infringement of laws and rules by anyone, they would take into consideration the 'spirit' of the law or rule. This means that they would not simply stand by the word-meaning of the law. Instead what would be taken into consideration would be as to 'for aim or purpose' the law had been created.

However later when I was staying in Travancore, I had the occasion to view the functioning of the government officials who have had no exposure to any English standard or who did not bear any legacy of the English rule in Madras Presidency. I did get the feeling that these persons had no idea about the 'spirit' of any law or rule. In fact, they seemed to be unaware of such a concept, altogether.

On the contrary, I found that these persons were prone to using the lower-grade indicant words for He, His, Him, She, Her, Hers, They, Their, Them etc. (Avan/Aval) with regard to the common citizen of the nation. That meant that they were degrading the common citizens of India. For, from the perspective of the government office worker, if the people, who they define as subservient and lowly, argue with them, then it is a case of stark impertinence, in the feudal languages.

If any of these degraded citizens dared to argue their point by citing the legal point, statutory laws, their rights, the duties of the official &c., then they were surely done for.

Around the year 1990, one of my former college-mates who was working as an 'officer' in one of the police departments connected to the national government narrated one incident. At the Trivandrum Airport, a few persons native of Kasargode in Malabar arrived. The department got some information that they had contraband gold in their possession. They were taken into custody and taken to department office, for questioning. No gold or any other contraband was found in their possession.

However, they made one terrific mistake. They addressed the officials with a Ningal (middle-level You in Malayalam). Actually in Malabari language, this Ningal is the highest of You. In Malayalam it is a middle-level you. Malayalam is the language in Trivandrum. At that time, Malabari was still in existence in Kasargode.

The issue became terrible. One of the officials caught hold of the person by his collar and shouting out a very vulgar profanity (enthada p.. mone) (you bloody son of a whore), was on the verge of thrashing him. However, before he could strike, another official informed the other man that in Kasargode the language is like this. The slapping was avoided thus. However, it took some time for the official to get back his composure.

It is more or less the same emotion that the British sailors faced.

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They were imprisoned. However, the Madras High Court allowed them to go free. However, the official papers that allowed them to leave the country were deliberately delayed. And in the meantime, the officials submitted an Appeal petition in the Supreme Court.

At the end of a protracted judicial review they were given five-year's imprisonment.

From the perspective of language codes, if any school student in India were to converse with his or her school teacher with the mental stature that pristine-English gives, then a terrible antipathy would develop in the teachers.

The Indian government schools' standard training is train the students to act as sycophants of the teachers. Scratching the hair, bending the head, grinning in an idiotic manner and such things are trained. And it is by these means that one should cajole the teacher or officials to get one's things done. However, one should not find fault with the individual who is the teacher or the official. For, the basic fault is in the language codes.

There is one more thing that can be mentioned with regard to this. As of now, the police personnel in India have been given various rights to take into custody anyone they want. The crucial issue here is whether the personnel in the police departments have the mental acumen to understand the spirit of the law, and to take decisions purely from a judicious platform.

However, the fact is that most of these individuals are of very low mental stature. Their first and foremost issue would be whether the common person (lower he/she Aval / Aval) has exhibited the requisite levels of 'respect' and lowliness. When persons with some mental stature get into their hands, it might be a terrible experience. For the police personnel would act with a vehement mood for vengeance.

You can see a [picture of one of the British Sailors](#) in the hands of the Indian police personnel on this link.

I am attaching [a digital book](#) which I had written about this incident. This book has had a number of downloads from Google Books.

There is another incident that comes to my mind. It is the ISRO Spy case

Chapter Sixty Nine

Satanism which is intangible

Let me mention a few social and individual level mentalities that shall be ushered in by South Asian feudal languages. To categorically mention as what the languages of other places create, the verbal codes in the language of those places will have to be inspected.

As per the codes inside the South Asian feudal languages, it would be a very painful event for any individual to see other persons improve.

For, in the encoding, which defines a person as a particular level of He or She, Him or Her &c., it would be seen that when another person goes up, it necessarily means that the first person has gone down. The coding is not a standalone item in these languages. They are connected to others.

When a subordinate person gets to gather any kind of personality enhancement, the words are designed in such a manner as to overthrow or tumbledown the person on top.

The word codes would spur an extreme craving for bribes and corrupt practises in official activities.

If one person helps another, it is deemed necessary that the second person would have to display his or her obligation in the form of subordination at least in the form of verbal codes. Persons who do not exhibit this will be defined as individuals who are bereft of gratitude. In feudal languages, this item known as 'gratitude' will become sort of a knot which cannot be untied. It would also remain as a non-tangible bridle on the neck.

The exact corollary to this would be that a feeling that a person who had been helped is showing total ingratitude in behaviour and attitude. However, the actuality of this stance might be that the other person would simply be trying to avoid the entanglements which hierarchical word-codes can attach on him, when he has to show gratitude. .

Another pertinent point is that even if the social system is quite wealthy and prosperous, a very powerful ladder-like hierarchy would exist in the social system. Even though this might be intangible and at times without any statutory support, it would be a very powerful item, felt by everyone in the social system connected by the same feudal language.

The social system would be one in which there would be a top layer of persons. And under them an array of hierarchically placed layers.

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Each layer desperately tries to subdue those below them by various means. And at the same time, each layer would try to overthrow the layer above them. And inside each layer, the individuals would take to back-stabbing each other, so as to climb above the other. It would be a most tumultuous scene.

Many common jobs which are not bad in English would be seen to be low-class in these feudal language social systems.

The very concept of discipline would be seen as a creeping shadow of a terrorising regimentation. For instance, the idea of standing in a queue would be part of a discipline that is enforced.

However, in pristine-English, people stand in a queue in an automated manner because there are no verbal codes in English that urges one to overthrow or overtake the person in front or above. However, in feudal languages, overtaking or overthrowing another person who has precedence is a deed which adds numerical values to verbal codes.

There are some other things that can be mentioned about this. May be I will do it later.

There are enough and more motivations inside feudal languages to cheat, to act treacherous, to be unpunctual &c. to persons whom one does not 'respect'.

In a feudal language social environment, even when a place or location is dirty and stinking, if it is a place where one gets 'respect', it would be location very much liked by that person. In fact, this emotion of finding the place lovely would be in a very magnified form in him or her

Chapter Seventy

The folly and danger in revealing one's vulnerabilities

To exhibit a pose of 'weight' is a mental phenomenon created in a person by the feudal languages of the South Asian Subcontinent. This is a very common posture, facial expression and behaviour pattern displayed by the government employees in India. Many others also exhibit it at odd times.

The common fear that spurs this attitude is that if one does act with 'weight', others would judge one as a softy and a low-stature person. This is true also.

The person who displays a soft-mannered attitude, which is very affable to others could go down from an 'Adheham' (highest He/Him) to 'Ayaal' (middle-level He/Him) and from there to 'Avan' (lowest he/him).

Due to this insight and information, a very powerful idea has spread throughout the social system that the value-added personality is derived through a rough and uncouth facial demeanour and behaviour to those from whom one has to get 'respect'.

There is a detached side to this issue. It is this:

It would be quite a foolish thing to convey, reveal or mention one's own weaknesses, fears, phobias, mental worries, sorry state, disturbed living status, failures in life etc. to others, in order to gain some mental consolation or solace. In fact, in a feudal language ambience, it would be downright dangerous.

In fact, in feudal language environments, the lower-positioned persons invariably wait for those whom they concede feudal 'respect', to open their inner feelings and vulnerabilities.

Unless one has very powerful and immovable social or positional status and platform, it would be most inadvisable to reveal one's own personal issues to those who are positioned in the lower word-codes in the feudal language.

For the social system is not functioning in English. So, the soft-mannered conversations with, and attitudes to those who are positioned lower in the word-codes, would bring in adversity and danger.

If one does open one's heart directly or indirectly to individuals who are lower-positioned in the local feudal language, immediately or within a short time period, the other person/s would drag down this person from 'Adheham' (highest He/Him) to Ayaal (middle-level He/Him) and from there to 'Avan' (lowest he/him).

And there is also the possibility that the 'You' directed to the top person would transform from 'Saar /Thangal'(highest You) to 'Ningal' (middle-level You) and then to

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'Nee' (lowest level you). Even if all this does not happen right in front, this will definitely take place elsewhere.

The wider evilness and wickedness in this is this:

When an individual is going through a bad time, and trying hard to come back to his or her innate stature and social dignity, in many cases the others would simply try to use this situation to browbeat and bulldoze them into a level of a nonentity using the lower-grade indicant word codes. In fact, the opportunity presented would be too good to be wasted.

When the stature of the word-codes goes down, the standard and quality of the spoken-words would go down. A freedom to ask anything and talk anything would come. The lower-positioned persons would use the opportunity to use the word-codes in a terrific manner. To establish a degrading equality, which can tunnel through the walls of positional hierarchy.

For this very reason, it is not healthy to play games like Playing-Cards, or join in liquor-drinking parties with persons who are designated relatively lower-indicant word-codes in feudal languages. For, in many cases, an invitation to these kinds of activities are deliberately pre-planned and designed to somehow remove the huge burden of having to use words of feudal 'respect'

Chapter Seventy One

Subordinated persons should be discouraged from learning English

Since English is a very powerful software that can help the lower-positioned individuals to come up socially and personality-wise, their superiors would use all kinds of treacherous means to stall them in their endeavour to learn English.

Around some 15 years back, a very peculiar situation in a household in Mangalore was mentioned by a person who was acquainted with that house. When a visitor goes to that house and rings the bell, the door would be opened by a young woman who had all the elegance of a sophisticated lady. She would speak in perfect English. It would be quite easy to get the understanding that she is a member of that affluent household. However, the truth remains that she had entered the household many years back as a servant maid (young girl).

On continually being exposed to good quality English conversation inside the household, she had picked up the nuances of the language. Slowly she became quite fluent in English. After that there was no way to hint or assert as to who was the superior and who was the inferior in the verbal codes. From that point, she was more or less a member of the family. Not a domestic servant as understood in the Indian feudal languages.

The Negroes who arrived in the USA as slaves more or less had the same experience.

I have had the experience of seeing English-speaking householders in India, quite frankly telling their domestic servants not to try to practise speaking in English. For, the householders were intelligent enough to foresee the above-mentioned scenario, if they did give their servants any leeway to learn and speak in English.

In my ancient book [March of the Evil Empires; English versus the feudal languages](#) (1989), I have given very categorical hints about the innate working machinery of feudal languages. As to how it would effect and influence each and every action and emotion of human beings.

The language codes inside feudal languages have very powerfully influenced the flow of history of the South Asian Subcontinent.

In the next chapter, I will make a brief elaboration on this point.

Chapter Seventy Two

The caste system that evolves through language

Let us imagine: A group of persons who can speak only Malayalam, and from a general perspective, of the more or less same social and financial level. They happen to get stuck in a remote geographical location. They have no means of contacting with the other human communities.

After some 200 years, when this particular society is approached and observed, the social framework would be as detailed below:

There will be a small percentage of people forming a group consisting of a few numbers of layers. This group could be identified as corresponding to the old time Brahmans or to the current-day IAS/IPS officials. (DGP, IG, SP and ASP are the layers inside the IPS).

Below them would come a group of people who can roughly be identified with castes that would come between the Amabalavasis and Nayars. They could correspond to the DySP, Circle Inspector, Sub Inspector, Assist SI and Head Constable in the current-day police service.) Like that so many levels of people having varying rights and authority in the social system.

Below them there would be a group of persons who can be identified with the Nayars and the Constables.

Below this group (Nayars/ Constable) would come a huge group of people. This group of people would extend all kinds of 'respect' and servitude to the Nayar / Constable level group.

At the same time, the group which can be identified with the Nayar / Constable group would concede all kinds of 'respect' and obeisance to all the groups above them. This is to assure that they (Nayar / Constable group) retain their superiority over the lowest group of people.

Now about the lowest group of people. They would contain a number of layers of people, arranged in a powerful hierarchy. Each higher level would try its utmost to keep the layer below them suppressed. If any of the groups of people or any individual placed below them shows any attitude or chance of rising above their level, they would be very forcefully pressed down.

To design a pure Malayalam-only speaking population into this highly mutually repulsive and downward suppressing and upwards 'respecting' array of groups of people, there is no need for any Vedas, or Puranas, or Smritis, or Vedanthas or Chathurvaryna. All that is required is Malayalam the language. Only.

Into this highly and powerfully hierarchically-arranged social system, if a group of English-speaking people enter, the social system will tumble down. The layers of population which had been kept crushed in the lower-most levels of the social system in immovable slots, will rise up.

This is the exact experience that the English colonial rule brought into this subcontinent.

However, the higher classes in the social system would advise all the lower-classes not to learn English. For, they would say, this language is being promoted here to enslave the people here.

There is nothing surprising in this advice. Actually it would be surprising if such an advice is not given

Chapter Seventy Three

What should be thrown into the Arabian Sea?

The socially higher groups of persons view all events, of the lower classes of people learning English, with uncontrollable anguish, terror and uneasiness. Many persons have very candidly mentioned this terrible feeling of anxiety to me. The greatest 'terror' is that if the lower classes learn English, they, the higher classes, would stand to lose their 'respect'.

However, this is not the way that they would mention the issue publicly.

What they would say loudly is thus: English is a foreign language! Learning English is equivalent to wearing a shackle and a bridle!! English should be thrown into the Arabian Sea!!!

However, the essential fact is that there is no need for any such concern or consternation in this regard.

The exact fact is that no one is really interested in promoting good quality English among the section of population who are financially and socially backward. Then what is the point in sloganeering about the Arabian Sea and such?

If any compulsion arises, the best that would be done would be to teach an English which is fully loaded with the essential unpleasant features of the local feudal language.

However, if the lower-sections of the population do learn English, actually it is good for the higher sections of the population. I am not going to explain why that is so here, now.

But then, I can say this much:

The actual fact is that the word-codes in feudal languages are very powerful weapons with which the lower placed populations can thrash and pierce anyone using verbal codes.

If soft-featured English is allowed to spread throughout the social system, then many kinds of positive contents would get loaded into the social system and into the human mind. This is the actual fact.

For the person who can display wealth and affluence, who does use a tougher and rougher voice, who can show physical prowess and might, who has a big house &c. the higher forms of indicant words. For the person who cannot do this, or does not do this, the lower forms of indicant words. That is the way it is in feudal languages.

When pristine-English spreads, this harrowing communication system would go into oblivion.

Mr. Nirad C Chaudhari had gone for a visit to England in the year 1955. When he was there, he was wonderstruck by the quietude and the easy-going silence on the roads and streets. He wrote about this experience in a writing titled: The Eternal Silence of these Infinite Crowds.

The codes that work silently in the background to create such a very harmonious social atmosphere are the planar-featured verbal-codes of pristine-English.

English does not concede any premium value to boisterous and thundering sounds and noises.

What pristine-English has are things which feudal languages cannot even imagine in their wildest dreams. What pristine-English has are what can be defined as extremely soft word-codes which can make human communication possible in a most powerful and intelligent, and yet relaxed, serene and even-tempered manner.

Chapter Seventy Four

An inexpressible Satanism

The truth is that the native-English people do not have any idea or information about these things. That they cannot even imagine that such a world is in existence was understood by me after around 15 years of online discussion and conversation with many native-English speakers.

However, when English colonialism was in existence in this peninsular region, many native-English individuals residing over here did get to feel that there was something quite different in the social environment here. However, none of them seemed to have received the information which would have allowed them to understand what this great difference was.

It was Robert Clive who took the first step to unite the various unconnected locations in this subcontinent into one single nation. He also did try to explain the truculent character of the social scene in South Asia to the people in his native-land England. However, he failed miserably in conveying what he saw and experienced over here.

I can quote the words of Rudyard Kipling, the famous English classical writer of yesteryears:

“OH, East is East, and West is West, and never the twain shall meet.”

Kipling's words do reflect his lack of information. Beyond that mixing up England with the term 'West' was foolishness, which was to lead England to grave problems in the future.

Many thoughts are arriving in my mind with regard to the use of the word 'West'. However, I am not going to write them here.

The problem connected to mixing the word 'West' with 'England' had been there even during the time when English colonial rule was there in place in around half the location of this subcontinent.

When the English officials who were part of the English colonial rule in the subcontinent went home to England and mentioned that the social structure and human relationship in the subcontinent are quite different from what it is in England, it is seen that no one could understand what they meant.

However, it is also true that these same English officials also had no great information about the feudal language codes of South Asia. For, no such mention about this item is seen in any of their writings of those period.

Illustration:

Think of a location where the technology is of some 30 years back. Into this location, a man from the current-day world enters. He finds that the technical knowhow there very primitive. He speaks to them about Smartphones, Apps, Telegram, Whatsapp etc. Will anyone in that location understand what he is saying? That in his own land, people have gadgets which look like oversized matchboxes, through which people can talk to each other and even see each other from across huge distances. How will the local people in this primitive location be able to imagine what he is trying to say?

It is like seeing a ghost. One person sees a ghost. He tells this to another man who has never seen a ghost even once in his lifetime. Will he believe his words?

The same was the condition of the native-Englishmen who had lived in the colonial locations of South Asia. When they went home to England and mentioned that there was some uncanny issue in the social and personal relationship among the people of South Asia, what they received in return was disbelief, scorn, jeer and much more

Chapter Seventy Five

The disastrous aftermath of giving entry and conveniences

This lack of information has given the pathway for enormous problems to enter into native-English nations.

The actual fact is that a good many percent of the people in the South-Asian Subcontinent have no intellectual or personal incapacity or weakness. The reality is most probably the exact opposite. That is, many of them have fabulous capabilities.

For instance, take the case of the carpenter class of the yesteryears of this subcontinent. Even though they had not studied in any engineering college, they would build huge and fabulous architectural structures with the most minimum of tools.

They had fabulous capacities in their own field of work. However, socially they were placed under many kinds of strictures in communication when dealing with the socially higher classes. By caste, they were placed low.

(It is true that compulsory formal education has more or less erased this skill and capability in most Carpenter-class individuals as of now. In fact, compulsory education has literally moved them to the level of individuals who do not have any kind of traditional skills. In feudal languages, word-codes do not assign a noble quality to their skills and workmanship.)

If the traditional higher classes of yore, such as the Brahmans, traders and others, had given them the right to enter into their household, and allowed them to sit with them and eat at the dining table, and also allowed them to address them by name, these carpenters would have not only improved socially, but even overtaken the higher classes. For, they had technical acumen and knowhow. That much is sure to happen.

For example, if the Indian police constables are given the above rights by the IPS officers (Indian Police Service officers), the constables would fast display capabilities that are much above that of an average IPS official. This they would do, because there are enough provocations in the language codes that would make them do this.

Suppose an Indian householder allows his or her domestic servants to wear the same quality of attire, and to eat food at the same dining table along with householders, and also allow them to address the householders (husband and wife) by mere name or with a Mr. / Mrs. suffixed, then it goes without saying that the domestic servants would get to interfere in everything in the household. They would even influence all kinds of decision-making, and even get to show that they do possess more information and capability in many things, compared to the householders. Moreover, they would start getting connected to all the social connections that the householders have.

The above-mentioned information is known to almost all the individuals in this subcontinent in a most clear manner; or at least in a diffused manner. They will never ever allow such an eventuality to occur at all

Chapter Seventy Six

How native-English social systems get tumbled upside-down!

Speaking from a very general platform, it might be mentioned that native-English populations do not have even an iota of information on this matter.

When the very many human populations in various nations, wherein they had been traditionally placed verbally in lower-slots, arrive in native-English social system, they will get a huge lot of conveniences to break out of the verbal shackles. Beyond that they will be given a lot of rights also.

However for the individuals who arrive in from feudal language nations, even if they not given any superb human rights, the verbal and other conveniences that pristine-English gives to them would act as a very powerful personality enhancing platform. It would like an office peon in India suddenly getting posted as an IAS officer.

They can address anyone with their name with or without a Mr. / Mrs. prefixed to the name. They can address anyone with a You. A single He/ Him/She/Her etc. can be used on anyone. There is no verbal code in English for You, He, She etc. by which they can be shackled or kept down or snubbed.

They can enter a police station, and address the police officials with a Mr. /Mrs. prefixed to their name. They can sit down and discuss an issue

As has been mentioned earlier, these persons who have entered from other nations are not low-calibre individuals. Or individuals with meagre skills and capabilities.

Instead, they are persons who have lived through terrible social and personal experiences, and competed with many others in the same terrible social scene, using various kinds of cunningness and strategies.

When such veterans are given so many conveniences, and rights, and the platform and convenience to compete with anyone, and to submit judicial petitions against anyone, it would be no surprise if they find that they do have the ingenuity and expertise to ride roughshod through the social system.

They would find everything so easy. In fact, they would not have to use half the effort they used in their native land to accomplish anything over there in native-English social systems.

Chapter Seventy Seven

What happens when one states one's rights?

Many athletes from Africa have entered into the US thus. It is quite difficult to defeat them physically. For, they are persons who are on the top, physically, of the rough and rude social locations of Africa.

The amount of rights and freedoms that they gather once they enter inside the US is more or less limitless.

Illustration:

A government clerk in India gets the chance to reside along with the IAS officers as their room-mate / boarding mates. Within a short period, he gets very friendly with to the extent of addressing them by name. The Nee form of You (lowest and the most intimate form of You) is used by him to them individually and they also use the same to him. Words such as Avan (lowest He), Aval (lowest She) are then used by him about the IAS officials residing along with him.

This is a very powerful level of equality encoding verbal relationship. However, the other clerks who work with this clerk do not have this level of relationship with the IAS officials nor can they even imagine such a scenario.

The afore-mentioned clerk enjoys and experiences a level of social stature enhancement that none of his other colleagues have or can aspire for.

However, even though he feels that he is on a very high stature, he is not invited or allowed inside many private locations of the IAS officials. That is, where the IAS officials gather together, he has no entry. This becomes a great point for consternation and complaint. What kind of a racism is this? What is there demeaning in him that he cannot enter where others who he feels are just mere human beings like him can get-together and spend a nice jovial time?

End of the illustration.

This kind of thoughts and experiences can be contemplated upon or experienced only in native-English nations.

In a feudal language nation, if any domestic servant or any other persons doing a lower level work, or any other similar kind of individual were to claim any such rights, it would not be the householder or some high level official who would come to deliver a perfect reaction or retort to the servant.

Some other workers who are of the same level as this servant or even below him or her in stature would appear on the scene. Words such as Erangada (എറങ്ങാട),

Erangadi (ഇറങ്ങടി) (both are words which do not have any corresponding words in English. But can be translated contextually as ‘Get out, you bloody swine’) would be used profusely onto the truculent domestic servant. This is the exact social reality of this subcontinent.

In the year 1981-82, there was a government clerks’ strike in Kerala. The incident happened in Trivandrum. One of the low-level leaders of the striking government clerks asked in an extremely rude manner to an IAS officer, who had come near them and made some admonitions to them: ‘Is this your private property?’ (ഇതെന്താ തന്റെ സ്വകാര്യ സ്വത്താ?)

In English, nothing nasty can be seen in the query. However, in Malayalam, the word used for ‘You’ was ‘Thaan’. This literally changes the scene totally. The lower grade You used to a higher grade officer by a lower-grade official has a very huge social implication. It is a word-code which if allowed to subsist, would tumbledown the whole official hierarchy, discipline, and the routes of command and obeisance.

The IAS officer did not react or reply. He simply disregarded the query. For, to deal at this level of conversation, he would have to bring a lower-grade menial level official. Usually when the common man is dealt with at this level of conversation, police constables are used.

When the police constables use ‘Nee’ (the lowest level You) to a member of the public, it has the effect of dropping a person of stature down into a deep stinking canyon or sinkhole

Chapter Seventy Eight

When an ‘avan’ (lowest he/him) slaps an ‘Adheham’ (Highest He/Him)!

‘Adhehams’ (അദ്ദേഹങ്ങൾ) (Highest He/Him level persons) do not try to compete with ‘Avans’ (അവന്മാരോട്) (lowest level he/him persons). For, there is nothing to be gained for an ‘Adheham’ by defeating an ‘Avan’. However, if an ‘Avan’ was to defeat an ‘Adheham’, it would be an event of epic standards. Legends and fables could and would be built upon this incident. It would be mentioned and repeated in the social scene.

However, there is no ‘Avan’ – ‘Adheham’ difference in English. So, the native-English speakers have entered into all kinds of competitions with all and sundry. They have no information on the embedded danger in this doing.

Around 25 years back, when I went to one north Malabar district headquarters town, I noticed a particular way in which persons mentioned details about another individuals.

‘Don’t you know Rajneesh?’ (I have changed the name here). ‘The Rajneesh who had slapped the S.P?’ (SP: District Superintendent of Police).

In one of the high-class hotel’s bar in that town, the S.P and his companions are sitting around a table. The SP is in his civil attire. So an unconnected person would not know that this is the District Superintendent of Police.

Around a nearby table, the afore-mentioned Rajneesh and his friends are eating and drinking. Rajneesh is a youthful figure, with a vigorous body. He runs his own gymnasium in the town.

From Rajeesh’s table, during some boisterous activity, a piece of a meat-bone got thrown up. It landed on a plate on the table around which the SP and companions are seated.

The SP mentioned some words. It is in Malayalam. Words would most probably be rude. Rajneesh did not like the sound or meaning of words. He is there in the position of a leader of his own small gang. He retorted in a like-manner. Words from both sides became quite sharp and ferocious. The SP has nothing to fear. He can say anything.

Rajneesh is not used this kind of impertinence. In fact, if anyone were to appraise him on his physical features, he would not dare to use such acrimonious words to him. He would not tolerate it. He got up from his table, moved near to the SP, and gave him a most thundering slap on the face.

It is a slap that literally would have shaken up the whole police apparatus in the district.

I am not aware of what happened next. For, it seems to be an unimportant tail part of the story.

What was of resounding importance was the event that had just been mentioned. The story became one of epic proportions. 'Don't you know Rajneesh? The Rajneesh who slapped the SP?'

If the SP had beaten Rajneesh, then there is nothing of an epic quality in it.

I need to mention certain things with regard to the above-mentioned illustration. I will have to move to certain locations, including that of the *puranas* (epic stories) of the northern parts of this subcontinent

Chapter Seventy Nine

A legend through a swindle

The year was around 1980. I think I was in Trivandrum, studying. Indian cricket team defeats England. The time was night-hours in Indian time. The whole city night-sky was burst into flames and colour, with crackers and fireworks.

The next day had the feel of a day of national festival and celebration.

At the same time, when England used to defeat such nations as Bangladesh, Pakistan and India in cricket, I think there would not be much of a celebration in England.

Speaking in a general manner, I have noticed that native-English speakers take more focus and interest on doing things in a perfect manner as per their accepted conventions, holding on to subtle principles and without going astray to achieve a cheap win. (May be there are exceptions. However, they remain as exceptions).

It is quite difficult to understand this mental feature from within feudal languages. For instance, when driving vehicles there is a fabulous happiness and sense of achievement in disregarding traffic rules and in overtaking other vehicles using all kinds of tricks including overtaking through the left, and by terrorising the pedestrians walking on the roadsides. The feeling that one has pushed back another person is an event that adds positive value-codes in word-codes in feudal languages.

At the same time, driving vehicles strictly abiding by traffic rules, following the vehicle in front when the traffic is moving at a snail's pace, respecting precedence, never taking any steps to cause blocks to the vehicles coming from the front, and under no circumstances using nefarious means such as overtaking through the left is an activity that can give another kind of mental exhilaration to a person who is at home in the planar-language pristine-English.

However, this is a mental delight that cannot be understood by a native feudal-language speaker. It is beyond description in feudal languages.

The famous Argentina football player Maradona created a legendary incident by delivery a second goal to England in the 1986 FIFA World Cup event. However later he said this much about that incident:

QUOTE: "I don't think I could have done it against any other team because they all used to knock you down; they (England) are probably the noblest in the world".
END OF QUOTE

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This was so, because no other team would have allowed an opposite side player to encroach their side to such a dangerous location. They would immediately have used foul means to push that player down.

The very fact that Maradona did say this much then is quite surprising. For, it was a time-period when Britain had driven out Argentina's occupying forces from Falkland Islands.

However, just four minutes before this goal, Maradona had given a goal to England in a most dubious manner. What he had done was to push the ball with his hands into the goal post. The ball had come from the top.

However, the referee did not give much importance to what had happened. He allowed the goal. For the Argentina' fans had given a most resounding applause to this fake goal.

Later, Maradona made a cunning joke about the fraud event. He said that it was God's hand that had hit the ball into the goal post. (Google Check: Maradona's Hands of God goal). That it was a punishment given to England for defeating Argentina.

However, it was a most foolish act on the part of England to have continued the game when it was quite obvious that the referee had not acted fairly when a grievous falsehood had occurred. He literally supported the liars.

For the fact is that in a feudal language social atmosphere, many kinds of irregularities would take-place behind the screen in almost all official matters. There is no platform for the native-English content of honesty and rectitude in such things, in feudal language locations.

In feudal language ambience, what is taken into account is pure 'winning'. Honesty, integrity, honourable action, dignity, dignified stature, chivalry etc. have no meaning and no value; in word-codes.

But then, it might also be borne in mind that in spite of all this 'winning', Argentina, the nation, still remains in the depth of slush and dirt. People are trying to run out to the US and other native-English nations.

Chapter Eighty

Losing should be to persons of acclaimed levels

There is a Malayalam film with a totally fabricated story made on the basis of a story from the hazy antiquity of north Malabar. In that film, the anguish that bears upon the main character Chandu is this: His father who had been a Kalari Kurikkal (local martial-arts exponent and teacher) lost to a Malayan man in a Kalari competition. The losing itself was of no account. The unbearable issue was that he had lost to a lower-caste Malayan.

If the losing had been to someone in the heights of the social layers, or to the British, or even to the Continental Europeans, there was no problem in mentioning this event to others. However, the losing was to a Malayan. That was the terrifying tragedy.

When this incident is viewed through the codes of a feudal language, the losing was to an 'avan' (lowest-level he/him). If it had been to an 'Adheham' / 'Saar' (Highest levels of He / Him in Malayalam) or an 'Oal' / 'Oar' (Highest levels of He / Him in Malabari), there was no stinging insult and degradation in the event. In fact, it was an incident that would be mentioned innumerable times.

In the epic stories, Ramayana and Mahabharatha, both of which pertain to the antiquity of the people/s of the northern parts of this subcontinent, the unfettered running-riot of feudal language codes are seen. From this perspective, these epic stories are powerful repositories of social science inputs. They are content-rich in sociological themes connected to feudal languages.

From Mahabharatha:

Karna is the eldest son of Panchali. However, his mother abandons him immediately after his birth. Karna is then brought up by a lower-caste man as his foster son.

Later Karna attaches himself to Parasurama, the divine personage, as his disciple. Parasurama teaches him the divine techniques of martial arts and warfare. His capabilities literally become that of the celestial levels and supernatural quality.

The other five children of Panchali and their cousins, the Kaurava children, were to learn the various techniques and the skills of martial arts, and the use of various weaponry, from their martial-arts teacher (guru) Dhronacharya. Dhronacharya himself was a highly-skilled person in these arts and skills.

After a few years of training and practise in these skills, Dhronacharya organised a public function, wherein these young royal princes were allowed to display their expertise in the various martial arts, they had mastered.

Arjuna is the son of Panchali. His expertise is in archery (use of bow and arrow). His capabilities in this field were so fabulous that the people who had gathered to watch the display were amazed. It was as if Arjuna was in possession of supernatural capacities. For, no known mortal could perform such astounding feats.

Without any specific invitation, Karna enters the venue. He displays his own skills in archery.

Karna's guru (teacher) had been the divine personage Parashurama. Karna's expertise in archery is beyond belief and human imagination. Karna challenges Arjuna for a public competition in archery.

This is an issue with a lot of serious complications. Karna is very keen on competing with Arjuna. However, Arjuna is from the local royalty. Who does he have to compete with? A low-class individual?

'Avan' (lowermost he/him) is very much interested in competing with an 'Adheham' (Highest He/Him). At the same time, what is the specific gain for an 'Adheham' in competing with an 'avan'? If he wins, there is not much of a gain in it. For the winning is against a socially low-class person. However, if he chances to get defeated by the 'avan', then it would be a truly pitiable plight. More terrible than the incident of Chandu's father getting defeated by the Malayan.

The royal personage would stand tarnished and stained socially and personally.

KripaCharya, the higher guru, who was present there, immediately takes drastic steps to snub down Karna's aspirations. He asked of Karna: 'Who are you (Nee-lowest You)? Which/what is your Kulam (clan)? From which royal family are you (Nee-lowest you)?'

As per the DharmaNeethis, (codes of social justice) which stand entwined with the language codes, only a person of royal blood or something equivalent to that in social stature can compete with a royal personage.

It is not good or advisable to allow a low-class individual, whose lower-caste foster parents and the people in the society address as Nee (lowest you) to compete with an individual whom the people address as 'Angu' / 'Thangal' / 'Saar' / 'Ingal' (all are highest level You) etc.

In English everyone can be addressed with a single-level You and referred to with a single-level He/She. So, it is not known how the native-English speakers would understand the gist of the above story. The real fact is that they would not get the idea in its full scope. For, it is not a single word that encompasses an individual or an entity that

is changing. Instead, the whole enrapping canvas connected to so many persons will shift or change. It is not a mere change of a single 'You'.

All of the various codes and information in English jurisprudence, and in mental sciences as well as in social sciences in English have only very limited information on these kinds of things. That is the truth.

Even the very gesture of a lowly 'chekkan' / 'cherukkan' (low-class youngster) daring to compete with a royal personage has all the features of downright impertinence and rascality of a very high order. Bhima, the brother of Arjuna mentions Karna as a **street-dog**.

Karna, the youngster with divine-levels of skills in weaponry, stands totally insulted socially. For, he is actually by birth, a high-class individual. Otherwise, there is actually no case of social insult.

Duryodhana, the Kaurava prince (cousin of Arjuna), comes forward and declares that he is immediately crowning Karna as the king of Anga Rajya (kingdom of Anga). The formal crowning is completed forthwith.

What has been done is an action that can cause cataclysmic changes in the sphere of verbal codes. A total upheaval.

After accomplishing this incredible feat, Duryodhana turns to his Guru Dhronacharya and asks of him: 'Oh Guru! As per the *DharmaNeethis* (the divine codes of social justice), is it not true that in the case of illustrious personages, revered kings and majestic mountains, their location of origin is of zero relevance?

In the mystic realm of the supernatural codes, which work in a most mysterious manner from a hidden back-location, tweaking the verbal codes hither and thither, a very powerful shift of location has been done on Karna. He can now compete with Arjuna.

Chapter Eighty One

In what all ways do words act mischievous

The indication that is received is that the lives of the incarnations of god (*devavatharams*) have all been filled with misery and pain. Both Parasurama as well as Sri Rama are quite powerful illustrative examples. However, in the hidden aims of their lives there might be many difficult-to-understand items of great mysterious content.

I feel that in the story of Ramayana also, one might be able to see the running-amok of the verbal-codes of feudal languages. I have not read the original text of Ramayana. So the story that I am narrating below is from the commonly-mentioned story of Ramayana. It is not from the epic story written in Sanskrit.

It is King Janak's daughter that Rama marries. He gets to marry Sita after winning a competition. However, Sita is not King Janak's daughter. It is not known if Rama was aware of this fact.

It is also not known why he had to acquire a wife from afar with so much difficulty.

The individual he marries is actually an individual who had grown up as an adopted daughter of the king. The king had found an abandoned infant in a ploughed-up field. This infant he had adopted as his daughter. This was Sita.

In feudal languages, this is a very powerful information. The problem is the servant maids and male servants in Rama's household (palace). They would find it quite difficult to assign the verbal codes of 'respect' in feudal languages, to an individual who by ancestry, they understand, is not of royal blood. That is, she is not actually a princess. This idea is not much difficult to understand.

If a financially poor female marries a rich person, the people who would find it very difficult to accept it, would be the servants/servant maids in the rich man's house. When verbally referring to this female, at least in their private locations, they would use words bereft of 'respect'. Instead of using words like '**Avar**', 'UNN', (both highest of She / Her), '**Chechi**' (respected elder sister), they would find it most appropriate to use the word '**aval**', '**uss**' (both lower grade she /her). They would mention her name without a suffix of respect. .

The 'respect' of the lower-positioned persons is of very great social power.

I can mention many things about this here, but I cannot go into them now.

In a feudal language social ambience, it is very dangerous to give unfettered freedom to the lower-positioned persons to interfere in the affairs of the higher-positioned individuals. They would splinter up the higher-positioned group of persons who are connected to each other powerfully in a planar manner. Those persons would be placed into different layers by the lower-positioned persons by means of verbal codes.

In words of addressing, and in words of referring to, the individuals would be sent flying into different directions. For instance, some of them would be 'Saar'. Others 'Ningal'. Others 'Thaan'. And still others would be mere 'Nee'. This is how the lower-positioned persons would separate the higher-positioned persons and re-position the individuals into different layers of slots.

In a similar manner, in the word position of 'He', some would be 'Saar' / 'UNN' (highest He/Him). Others 'Ayaal', / 'Uss'. And some mere 'avan' (lowest he / him). The individuals would see that they are viewed from different angles by the lower-positioned persons. This assigning of different levels of 'respect' would be based on what all things the lower-positioned persons find it convenient to take into account:

Age, social level of the individual, his position in his profession, the social status of his vocation, financial acumen, the social level of his wife, and such other things, they would take up. What suits them, they would take up for verbal definitions.

In fact, the ultimate affect of allowing them the freedom to interfere would be that of driving a wedge in-between the individuals who are on the top-position.

This is what happened in the case of Rama's family. The servant maid sees Sita only as a fake princess. At the same time, this servant maid is quite close to King Dhasharath's third wife Kaikayi. In fact, she is allowed to discuss about the members of the royal household with the queen (here the king's 3rd wife).

This servant maid cannot bear to see Sita being enthroned as the queen in the future. For, if that happens, she would be under an individual, who is actually from some unknown lowly ancestry.

From this point commences the tragic story of Sri Rama.

This problem does affect the future life of Sri Rama in many ways. I am not going into that here. However, readers who are interested in the same may read it in the eleventh chapter of [Shrouded Satanism in feudal languages](#).

Speaking in a general manner, it may be said that in this subcontinent, people keep individuals who are of lowly social or professional levels at a safe distance from them, for this very reason. Actually in this feudal language context, this attitude is much safe. The verbal codes also categorically give this message.

For, in feudal language codes, each individual is connected to many others in an extremely complicated human-relationship web of strings.

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In the present-day times, it is not easy to predict to what all kinds of people-groups in what all directions and levels, a relationship with a single individual would connect a person to.

Chapter Eighty Two

If one were to stink in the verbal codes, life itself gets despoiled!

I am going to narrate a very interesting incident in the history of the Travancore kingdom. However, before commencing this, I need to mention that actually thousands of similar incidences have taken place all around this subcontinent. And also among the hundreds of castes (population groups) here.

The whole of the social system is in the powerful clasp of feudal-language codes. Individuals can act and think only as per its powerful dictates. There is a lot of error in all claims that human beings can think freely and act as per his volition. May be I will write more about this point later.

When King Marthanda Varma fought with Kayamkulam (a small kingdom near to Alleppy), it was the Madambis of Tekkenkur (Changanacherry) and Vadakkankur (Kottayam, Ettumanoor) who had lent help to Kayamkulam. For this very reason, the Travancore Dalawa (Prime Minister) turned his forces against them.

The Madambis were powerful landlords and feudal chieftains. Under them, there were a number of Nair soldiers who were of a most rowdy kind. On the side of Travancore, the army was under the command of De Lennoy, a Dutch man. He had trained the Travancore army into a very disciplined force. They were trained in modern warfare techniques and parade systems. Not only that, due to the very close connection that Travancore had with the English East India Company, the systems and procedures were quite efficient and smooth.

When it was found that the small Travancore army would attack them, the Madambis got nervous and terrified. However, on pondering over the situation, they understood that by using certain social and language code features of the land, they could more or less create disarray in the attacking forces. They brought in a number of Brahmin youths from the foreign nations. These Brahmin youths were made to stand in front of their Nair soldiers.

The Travancore Dalawa ordered his soldiers to start shooting at them. However, on seeing the Brahmins standing in front in a mood of total nonchalance, the Travancore soldiers were unnerved and panicky. As per the sacred scriptural codes of the Brahminical religion, Brahmahatya (killing of a Brahmin) was an unpardonable sin. After committing this heinous sin and crime, if they were to go home, they will not be allowed entry into both their house and into the home society. The Travancore soldiery refused to shoot. They stood without heeding the command.

The Travancore Dalawa gave his mind to the problem. He decided to use the same social codes against the enemies.

He brought in a number of Mukkuvar (fishermen folk) from the seacoast. And made them stand in front of his soldiers. It was a situation that was unbearable for the Brahmin youths. They could not bear the shouting and abusive words of the fishermen folks, who were then a very lowly caste population. Their usage of lower indicant words for You, Your, Yours, (നീ, നിന്റേ, നിന്റേത്) was an attack against which there was no known shield or protection in this world. Beyond that if these lowly persons were to touch them, it would be more unbearable than being pasted with abominable dirt. The Brahmin youths fled the scene. Not because they were frightened. But due to a terror of something far worse than death.

Once the Brahmin shield was lost, the Nair soldiers of the Madambis could not hold on against the fishermen folks. For, their own abusive words and lower indicant words were of no problem for the fishermen folks. However, the Brahmins had no defence against the fearful lower indicant words (Nee, Eda, Enthada, Avan &c.) and the abusive words of the fishermen folks. If they were to hear these words of the lowly caste people, the Nairs would stink.

If a group of IAS officers were to have a verbal clash with a group of ordinary citizens of India, in a free for all mood, in which all these kinds of lower indicant words are used, only a very small and specific percent of the IAS officers would be ready to continue the verbal fight. For, in the free-for-all verbal fight, it is they who would stink.

When studying the history of the various kingdoms and locations in this subcontinent, it is imperative that one does have a very sound information on the feudal language codes of the native languages. Beyond that, the content inside the local abusive words and profanities should also be known. Along with all this, there should be quality information about an item called 'Direction Component' (Vector Component) that lies innately entwined in the insides of the social layers and languages. If the persons who endeavour to write the history of these locations have no information on these things, then their so-called 'history' writing would simply be some kind of barren narration of sterile stories, written with some cunning and malicious vested interest. All aimed at promoting some evil indoctrination.

Chapter Eighty Three

The mystic beauty in feudal languages

I am getting ready to conclude this introduction to my writing on the Impressionistic History of the South Asian Subcontinent.

There are a lot of things that need to be mentioned about feudal languages. When the proper context appears, I will mention them. For, I feel that there was a feeling amongst the Englishmen that the French language was beautiful. I am not sure about this feeling of mine.

Now, what remains to be mentioned here is the about the beauty of feudal languages. I get to understand that the native-English people were aware of this fact in a vague and hazy manner.

It is true that there is indeed a fabulous and supernatural kind of beauty in feudal languages. I will try to explain what this is. I am not sure if my efforts would bear fruit.

The year was around 1974. I was studying in a school in a remote area inside Ernakulum district, in Kerala. I am relating what a classmate told me. I do not know if what he said is true. However, since it was a young boy from the local village, studying in the 8th class, there is less chance that the story is fabricated.

A drama is going to be enacted near his house. A young hefty person from the locality is going to act as a police inspector. He is coming through the road wearing the uniform of a police inspector. At that very moment a lorry appeared on the road. He simply gave a 'flag-down' gesture with his hands. The lorry immediately stopped. The lorry driver came and stood in front of the fake inspector, with a very obsequious pose. The fake inspector did not give up his pose. The comfy feeling of a uniform is so great. It is very near to a mental state of near intoxication or hallucination, which an ordinary person can never get to experience.

There are very many mental features and states-of-mind in feudal languages which cannot be found in pristine-English. There are no ways to recreate these sublime rapturous mental feelings in pristine-English. How can one convey or describe or replicate the euphoric ecstasy of comfort and affection that enwraps one's mind and thoughts, when one is being addressed with a 'Chetta', 'Mashe', 'Saare', 'Chechee' and such other words of address, in the planar-codes of English.

[Chettan: elder brother; Mash: male teacher; Saar: superior; Chechi: elder sister; all these words have an unmentioned code of 'deep affection and respect').

When a person enters, the seated person gets up to convey his 'respect'; when this action is seen by others, there is a great understanding and acknowledgement of the entering person's grandeur and magnificence; this feeling is sensed by all persons present and the entering person himself gets to feel the warm sensual feeling it diffuses in the ambience; for in every word-code he has risen higher. However, it is very difficult to convey the exact features of these extremely non-tangible sensations in English.

In a similar manner, when the person enters, the seated person refuses to get up; the feeling that gets conveyed in the surroundings is akin to being slapped by the seated person. How can this idea be made understood in English?

What has to be borne in mind is that these verbal codes are like a flywheel. Each of these word-codes is connected to many other word-codes. When the flywheel turns, every single connected-item also turns or moves. When this rotation of verbal codes in all locations takes place, very powerful changes take place in human beings and in the social system.

Just imagine the superb feelings that get filled up in a common man if he were to don the uniform of an IPS officer for a brief period and move around in the society.

However, this is a very transient bout of emotion. For, the moment he removes the uniform and puts on his traditional Mundu and banian, this fabulous mental feeling with get erased.

The beauty in feudal languages is of the same kind. Very ephemeral

Chapter Eighty Four

The location where a generous and magnanimous attitude is understood as utter idiocy and incompetence

When,

‘The Chakravathini - the empress - who enters his turnery on her naked feet to lend her benediction (പുഷ്പ പാദുകം അഴിച്ച് വച്ച് നന്ദ പാദയായി കയറിവരുന്ന ചക്രവർത്തിനിയും),

the Salabangigas – the celestial dancers in the holy shrines –come welcoming with a dish full of flowers (കുസുമതാലവുമായി വരവേൽക്കുന്ന സാലഭംജികകളും),

the noisy hawking-pavements of the Navarathna beaded skies (മാനത്തെ നവരത്ന വ്യാപാരതെരുവുകളും),

the gandharava nagaras -the hamlets of the celestial beings, and Indukala, the golden moon that dresses them in adornment (ഗന്ധർവ്വനഗരങ്ങളും അവ അലങ്കരിക്കാൻ പോകുന്ന ഇന്ദുകലയും),

the sparking meadows where Parvathanandini comes to graze her cows (പർവ്വതനിനി, പശുക്കളെ മേക്കാനിറങ്ങുന്ന പവിഴപ്പാടങ്ങളും),

the twilight-hours of the Vyshaagha month, that comes cloaked in its dusky sandal hues (കളഭത്തിൽ മുങ്ങിവരും വൈശാഗരജനിയും)

the inspiring tone of human emancipation that rises up from the blood-spattered revolutionary battle-grounds (മനുഷ്യമോചന രണവീധിയിൽ നിന്നും ഉയരുന്ന ശബ്ദവും)

the adored lord of one’s heart who comes triumphant over the testing trials & tribulations (മത്സരകളരിയിൽ ജയിച്ചുവരുന്ന ഭവാനും),

the bathing in a drizzle of flowers when the devas – the celestial beings - arrive (ദേവകൾ എത്തുമ്പോൾ പുഷ്പവൃഷ്ടിയിൽ കുളിക്കുന്നതും),

the immensity of disheartenments that have withered back to dust (മണ്ണോട് മണ്ണായ മോഹഭംഗങ്ങളും, and the burial grounds of the hoary ages, that stands in subdued homage to them (അവയെ ചെന്ന് തൊഴുന്ന യുഗശ്മശാനങ്ങളും),

the indentured slave-damsel who comes to Onnamkundu (hillock) for her daily rituals (ഒന്നാംകുന്നിൽ തിരിപിടിക്കാൻ വന്ന അടിയാട്ടിയും),

and such other things, come forth accompanied by the rhythmic din of celestial drumming (**Brahmathaalam**) and by the alluring eagerness of supernatural tunes, it is true that feudal languages would get to have the capacity to lead a common man into a paranormal mystical world for a brief fleeting moment.

*(The above quoted lines are the English translations of lines taken from various film-songs written by Vayalar Rama Varma, SreeKumaran Thampi, P Bhaskaran &c.).

However, just as in the case of the removing of the IPS uniform, this traveller of the paranormal mystical world will have to fall down on to the lowly social platforms of a common man, very fast.

For, the daily life of a common man has no connection to this level of existence.

There are many things in liquor and hallucinogens that can lend intoxication and hallucination experiences. The beauty in feudal languages is similar to pointing to these kinds of feverish experiences and mentioning that this is life.

If one can live in the world created by these hallucinogens, then there is no problem. However, such a thing is not possible.

People who speak Malayalam cannot live in a supernatural world created by the words of poets like Vayalar. For no such world is there in existence.

The social ambience in which a common man lives in feudal languages, is one in which there is continual mutual degrading, backstabbing, treachery and all kinds of terrific competitions, which are similar to life and death fights.

Not only that. People are very eager to climb on the head of a person who bend it down. The social ambience is one in which a generous and magnanimous attitude is understood as utter idiocy and incompetence.

Chapter Eighty Five

The abundance of words

There is a common idea that is oft-mentioned as the greatness of feudal languages. That is, that there are an immensity of words that can be used to define and convey mental feelings, emotional content, human personality and social levels &c. in feudal languages.

However, this itself is the Satanism in these languages. After entangling human personality and emotional content by twisting, squeezing or stretching them verbally, these verbal combinations can shackle-down individuals mentally in tight corridors and corners.

Along with this, they would promote a few of the individuals into a state of physical divinity, as if they are some kind of diamond-studded poesies. The other individuals will be misled, using verbal codes, into believing that divine solace is there in lending these human divinities, self-degrading verbal subordination and obeisance.

It may be mentioned that people who have grown up in planar-languages like pristine-English would have to try a bit hard to understand and enjoy the beauty that is there in feudal language verbal usages.

If one were to listen to the howling of the jackals in the twilight hours, one may get to feel there is some kind of mesmeric beauty in it. However, to get to feel and enjoy the full content of beauty inside it, one might have to, at least slightly, transform into the mental stature of jackals

Chapter Eighty Six

Language and facial demeanour

It could be true that this is the case with poems and singing in feudal languages. The body-language of the individuals could be quite different from that in English. For instance, the scene of Vijayasree acting out the song scene : '[En chundil ragamandharam...](#)'

The depiction is an extremely beautiful song scene. However, when seen from the perspective of pristine-English, it would be noted that the body-language of the individual as a female would be quite different from what is generally visualised as the body-language of native-English female.

The way and manner in which Vijayasree acts out the lines, '*Aa maaril veezhum njan, poongulapole, poongulapole*', it is doubtful if such a body-emotion is there in native-English human relationships. At the same time, it is doubtful if such a mental emotion is there in Malayalam personal relationships also. However, since Malayalam words have the amplitude and ambit to stretch their wings right out into the sphere of the celestial beings - *Gandharvalokam*, whatever be written, it is possible that there will be no space for tastelessness or improbability.

If anyone were to claim that the same capacity is there in English also, it can be very categorically replied that :

'the capacity that is inherent in feudal languages to change human personality and the personality of systems from that of a superhuman one to an utter insipid one by the mere changing for seemingly simple word codes is not at all there in English.'

The contention that when a person hears a language and starts understanding it, the mental standards of that person will shift towards that of that language speakers, is true of English also. When a person hears and understands English language, it is correct to say that there will be mental feature changes in that individual. However how this will be and the direction to which this change will happen would depend on the strength and direction component of the feudal language inside that individual and of the English he or she gets to hear. The resultant would be the trigonometric component of both forces.

Even though it can be said that a person, who grows-up speaking Tamil in a fluent manner, will have a facial demeanour of a Tamilian; and a person who grows up speaking fluent Hindi would have the facial expression of a Hindi-speaker; in actual reality, this is not the only way in which word-codes design facial features and human body's physical features.

The face structure, and facial demeanour are influenced in a feudal language by such things as :

1. In which or what level of the word-codes did the individual grow up?
2. He or she has had to bear the hammering effect, chiselling effect, or the fondling of what word-code level of persons?
3. What all kinds of twisting, pulling and pushing, this individual has had to experience?

There are many other things that need to be mentioned about these things. That can be done later.

I have written a commentary on Edgar Thurston's [Castes and Tribes of Southern India Vol 1](#). In that commentary, I have mentioned some more things pertaining to the above issue

Chapter Eighty Seven

The Satanism that is streaming into the insides of England

Now what has to be mentioned is about the basic difference that is there between populations which have deep-rooted relationship with English for a long-time, and those persons who have acquired English in their adolescence or afterwards.

When persons, who have been born and bred in feudal languages, get to learn English suddenly, a sense of unbridled freedom would be seen to have entered into them. It might seem as if they have acquired an internal courage to use minute freedoms as a sort of unrestrained liberty. There would have been many things which in their native language, they might have felt much hesitation to mention, or there would be locations where they would have much vacillation to go and converse or cast a question &c. However, the moment they get to feel that they are good in English, they might feel no such hesitations or vacillations.

However, the reality is not thus. In pristine-English, there are many kinds of conventions and word-codes which put in a restrain on the attempts to interfere by others, outsiders, strangers and unconnected persons. However, at least some of the persons who have barged into English suddenly and very recently, may not have much information about these things.

The smallest example of this is in the querying of names of others. The acceptable convention with regard to this is not 'What is your name?' The polite and conventional stance is to reframe the question as, 'May I know your name, please?'

In a similar manner, there are very many things in pristine-English which strive to bring in a moderation and softness in many things. Many of these things are connected especially to conversation with women folk and in referring to them.

However, in these current-days, in many lands, including inside England, many persons who have not even the slightest of hereditary relationship with English or loyalty to it, have taken hold of English. They are bringing in degradation and disarray inside English. Many persons have seen this factor as a very great negative feature in the propagation of English.

In pristine-English, it is apt to address persons who are related in a formal manner with the word Mr., Mrs., or Miss. placed in front of their name. In a similar manner, when addressing another person's wife, with whom one has only very formal connections, it is imperative that she should be addressed with a Mrs. placed in front of her name. When addressing young girls with whom one has no direct friendship or acquaintance, the word Miss. should be placed in front of their names.

There are many persons who adorn various formal positions. For example, the king, the queen, the lords, the owner of the business where one works &c. When addressing them, or referring to them, the words You, Your, Yours, He, His, Him, She, Her, Hers are common and can be used to both directions. From them, and to them.

However, when persons from feudal languages arrive inside England, they would not get to feel a premium respect or esteem for these persons in formal positions, in the case of many persons. In many such cases, it would be found that they are mentally translating the words 'He', 'She' etc., to the lower indicant form of the verbal codes in their own native languages.

For instance, when someone says, 'She is coming here tomorrow', about the Crown princess of England, their mind would get the impression that 'Aval (lowest she) is coming here tomorrow'. I will write a particular incident connected to this in my next post.

If the very princess can be degraded thus, in so casual a manner, the case of other females need not be specifically taken up for dissertation.

It is true that most native-Englishmen and women are not in the least bit aware of the grave implications in this kind of degradation which is slowly encompassing their whole nation. But then, some of them are aware that some kind of indefinable evilness is slowly spreading out throughout their whole nation. However, the fact remains that almost all of them do not have any hint about what really is going on. That much is the truth.

Chapter Eighty Eight

The querulous capacity to degrade others using a pen



Princess Diana

Photo owner: Auguel

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https://en.wikipedia.org/wiki/File:Princess_Diana_at_Accord_Hospice_colorized.png

I am going to narrate the event I had hinted at in my last post.

The wife of Crown Prince Charles of Great Britain dies in a motor accident.

If I have to mention my own personal feelings, it was that as if a great headache had dissolved itself on its own. For, a lot of negativities which are rushing into the vital interiors of an English social system had infected this individual very much. Yet, due to the fact that she had been born and brought up in a pristine-English atmosphere, the influence of this ambience was there very much visible in her mental and physical features.

She had not even the least bit of information on the personality depreciation that would befall on her personality features when she interacts with people of unknown language disposition without a shield of protection. This was very much evident in the way she behaved and interacted. .

The negative powers of other language people can be seen at times in their verbal codes.

The news of her demise was a big news event. Many newspaper writers went on writing huge and lengthy article based on their own varying levels of ignorance and profundity. This happened in Malayalam newspapers also.

Some of the Malayalam newspapers were seen to referring to her as ‘Aval’ (lowest she / her). There were some writers who went to the extent of offering her ‘profound’ advices on how to live. In these kind of cantankerous writings, she was invariably seen addressed as ‘Nee’ (lowest You).

However, when one reads such degrading words and writings, what get reflected is the pathetic mental standards of these writers.

I had mentioned this event in my ancient book, March of the Evil Empires; English versus the feudal languages.

QUOTE: Many of them were persons, who would not dare go to a local village office or police station, and talk to the officials there with a dignified and assertive demeanour, if they are not accompanied by some clout of higher levels. When such persons were seen using mean terms to describe her, with indicant words not suiting that of a Princess, it was disturbing. **END OF QUOTE**

I had given the draft form of this book to a much-respected person, who was holding a position in a Malayalam daily, for his perusal. After going through this part, he told me that what I had mentioned in this regard was 100% true.

Apart from this, there was a staff member in a reputed vernacular daily who confirmed the basic issue thus:

QUOTE: The owners of our Newspaper treat us correspondents in a most wayward manner in words of addressing and referring. They do use words like 'Vada, Eda, Nee' etc. However, in the outside world we get a lot of 'respect' and honour when we mention that we are working in this establishment. So, in spite of the intolerant ambience inside, we cannot even think of leaving this concern. **END OF QUOTE**

The above-mentioned conversations took place around 15 years back. I am not sure as to how the things are as of now.

Chapter Eighty Nine

How does a small bit of freedom transform into state of freedom-gone-amok

Let me leave the above-mentioned narration and go back. The issue at stake is the 'equality' among human beings. The solid fact is that native-Englishmen do not have any information about the insides of this theme.

From my experience as a trainer in pristine-English, I can mention things in a little more candid manner. My trainees are advised to address me with a 'Mr.' prefixed to my name. Words such as 'Saar', 'Sir' etc. are not acceptable. For, in feudal languages which are all around here, these words connect to a lot of complex verbal codes.

Beyond that, if and when the trainees have to speak in Malayalam (which is not promoted by me), they are advised to use the word 'Ningal' as the word for You. This advice has a lot of problems. For, this word is currently used from the Malayalam sense, and not from the Malabari sense. In Malayalam, this word is seen as a pejorative (degrading) word when used to a trainer, teacher, senior etc.

However, there is no way to avoid or circumvent this problem. For, if the word 'Saar' or 'Sir' is insisted upon, the English communication training quality will get affected adversely.

If these trainees are from the social heights, this kind of addressing will not, in many cases, create terrific mental unbridling effects in them.

However, to those who come forth from situations of various kinds of social or personal confinements, this lends fabulous mental freedoms and unshackling effects. They will get to feel a total unbridling of various knots tied upon them.

A very specific phenomenon seen in some of these persons is a sudden and immediate feeling of 'equality'. They would show a tendency to act as if they are *on par* with the trainer. In that whatever has been enquired about them from the location of a trainer, they would ask the same things back, and even try to pry into locations which are actually beyond the bounds for them, as trainees.

Actually there is a definite amount of error in this action as well as feeling.

See this illustration:

A person, who is socially in the lower pane. There is a very significant function to be held in his house. He goes and invites a, socially very high, person of his village. The much-honoured person tries to dissuade him for forcing an invitation upon him by citing his paucity of time.

However, the other man pleads, “If you (Angu – highest You) come, it will gather me a lot of social ‘respect’”. On being thus forced, the much-honoured person concedes to the request. He goes for the function, thus lending some kind of social ‘respect’ to the event.

However, when the much-honoured person has a similar function in his own household, he does not invite the other person for it. On not being invited, the other person is deeply aggrieved. He is deeply hurt and angry. ‘He came and attended the function in our house. Then why did not invite me for a similar function in his house?’

This man would have the argument that since the much-honoured person has conceded to his invitation, a particular kind of ‘equality’ has been founded. However, there is a wider explanation for what has taken place.

No two persons can be treated as equals, just based on this invitation and its acceptance. In the first event, this man receives social honour when the second individual comes to his house.

In the second event, if the second man had invited him, he would again gather more social accolades and acceptance. However, in both the first as well as the second event, the second person will not gather or experience any extra enhancements in his social honour or ‘respect’

Chapter Ninety

Those who arrived at great social and mental eminence through 'slavery'

I can mention this issue about the various populations of the USA.

First I will speak about the Negro populations there. The experience that these people received from the English-speaking races, after being brought in as slaves is something that has never been experienced by any slaves or labour class in any location in the world (including the slaves of Travancore and Malabar).

They could address their masters or owners with their names prefixed with a Mr., Mrs., or Miss. They can wear dresses of the same kind that their owners wore. They



യൂ.എസ്. ഏയിലെ കാപ്പിരി അടിമ കുടുംബം.

could sit on a chair. There was no compulsion that if their owner or anyone else of the same social or familial stature of their owner came in, they should stand up in a pose of servitude and display 'respect'. They could live with their own families.

Neither the slave-man nor his wife and children would be addressed or referred to in the pejorative forms of the words You, Your, Yours, He, His, Him, She, Her, Hers &c. They could use the very same words in English to their owner and his family or about them.

To know about the realities of the slavery that had been in existence in Travancore, download the PDF file that I am attaching. The varied details of the slavery found in this book, will not be seen mentioned in the Indian academic textbooks or in the newsmedia.

[The above picture is that of a [Negro slave family in the USA](#) in the days when slavery was there USA]

[The picture on the left is of a Chovvan family of Travancore. Circa 1890.]



തിരുവിതാംകൂറിൽ ചാവുവുകുടുംബം.
ഇവർക്കുവേണ്ടി വളരെ താല്പര്യമുള്ളതായി ഹിന്ദു
രാജാക്കന്മാർ നിന്നുപോലും മറ്റും ഇവർക്കുവേണ്ടി
താല്പര്യമെടുത്തു.
Picture source:
Native life in Travancore by REV. Samuel Mateer

If this kind of freedom of articulation and speech is practised by the sepoy soldiers of the Indian and Pakistani armies, towards their officers or towards their officers' family members, the officers would literally go berserk. They would have the wayward soldier beaten to the very inch of his life. If this point is clearly understood, then the superb mental and intellectual enhancement that the Negro slaves received in native-English

nations can be understood. The experience was a great learning experience towards greater human standards and potential.

It may be borne in mind that what was received all around the world from the native-English side was always an indefinable and yet extremely wonderful content of goodness. If I were to mention a few, let me mention things that are seen as of very feeble value by so many persons: English nursery rhymes, English fairytales, English classical writings &c. And then the words in English such as Thank you, May I?, Sorry, I apologise, Good morning and such. The unfathomable greatness of these words are that they do not have any direction component (Vector component) attached to them.

Beyond all this, in there was no imperative necessity to wear dresses that would proclaim one's lower class stature, or when entering the presence of 'respected' persons there was no compulsion on the lower class woman to open her upper garments to display her breasts, and there was no compulsion on the lower class man to unfold his folded mundu in the presence of a 'respected' person. In fact, no such vulgar dressing standards were popularised by the native-English folks.

QUOTE from '[Native life in Travancore](#)' by REV. Samuel Mateer: Another serious evil arising out of the idea of caste pollution is that the covering of the bosom with clothing is forbidden, in order to the easy recognition and avoidance of the lower castes by their masters. This rule of going uncovered above the waist as a mark of respect to superiors is carried through all grades of society, except the Brahmins. The highest subject uncovers in the presence of the Sovereign, and His Highness also before his god Patmanabhan. This was also the form of salutation even from females to any respectable person. **END of QUOTE**

In fact, all these things, which might be viewed as of silly and low importance, might be enough to bring in great and fascinating changes into a social system, in which each man looks upon another with hatred, competition and envy. The social system will change into a very elegant egalitarian social system, wherein egalitarian social communication brings in social dignity to each and every person.

Note: In all kinds of common academic textbooks, nowadays there is a tendency to associate black slavery with the native-English. Actually this is a great lie. I will speak about that later

Chapter Ninety One

The Slavery pictures of USA

A retort came in a Whatsapp group about the picture of the Slave family in USA, which I had posted in my last writing: QUOTE: Coat and suit wearing slaves in those days??? END OF QUOTE

Since this writing of mine is being broadcast to many persons, no attempt is made to give a reply or rejoinder to any query or retort with regard to the contents of this writing. The reason for this is paucity of time, and the fact that if I went for replying to queries, the steady focus on the subject would be disturbed.

However, as an isolated incident, I am giving a reply to the above reaction.

The reaction to such kind of pictures is quite the opposite in the US. In many African nations, the school children are being taught that they are the legacy holders of more than 2000 years of great heritage and traditions. This is being believed as true by the blacks in the US.



In the US, the very mention that cannibalism had been a culinary art and food-eating practise among the people/s of Africa is considered as a very derogatory action and hate speech. This is the way current-day history studies are progressing.

However, the real looks of the slaves brought from Africa are as seen in picture I had posted in the 11th chapter of this writing. I am giving this picture again here. (Picture above). The dress that is worn is a very small bit of clothing meant to cover only the genital areas.

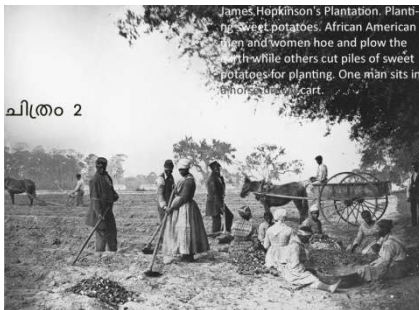
The picture I had given in my last post is this:

Family on Smith's Plantation, Beaufort, South Carolina, circa 1862.
https://en.wikipedia.org/wiki/File:Family_of_African_American_slaves_on_Smith%27s_Plantation_Beaufort_South_Carolina.jpg

I can give some more similar pictures.



1. Slaves Waiting for Sale - Richmond, Virginia



2. James Hopkinson's Plantation. Planting sweet potatoes. African American men and women hoe and plow the earth while others cut piles of sweet potatoes for planting. One man sits in a horse-drawn cart.



3. 1861: "Slaves for sale, a scene in New Orleans."



4. Timothy H. O'Sullivan (American - Slaves, J. J. Smith's Plantation, South Carolina



5. Slaves who had escaped.

6. Now, I can give another picture. This is a scene from the movie ‘Gone with the wind’, which has been declared as the greatest movie in the world.



The Negro associations and other cultural associations had criticised this movie in that in this movie the black slaves have not been given a personality equal to that of their masters. In fact, actually the slave has a body personality much better than many people in India.

I had thought of writing about the system of slavery later. However, since this theme has come up, I will write something more in my next posts.

After that I will return to the stream of my writing. However, I will mention this much more here itself:

It is quite obvious that the slaves in the US did not get to experience the degrading words, which at the same time are not profanities or expletives, found in the languages of south Asia.

Words equivalent to such words as ‘Inhi – ഇഞ്ഞി lowest You, Nee-നീ lowest You, Avan-അവൻ lowest he/him, Oan-ഓൻ lowest he/him, Aval-അവൾ lowest she/her, Olu-ഓള lowest she/her, Eda-എടാ degrading word of addressing, Edi-എടി degrading word of addressing, Enthada-എത്താടാ degrading word of addressing, Enthadi-എത്താടി degrading word of addressing, Enthane-എത്താനെ

degrading word of addressing, Enthale-എന്താളെ degrading word of addressing, Avattakal-അവറ്റകൾ lowest grade They/Them, Ittingal-ഇട്ടിങ്ങൽ lowest grade They/Them, are some such words.

Though these are not profanities or expletives *per se*, they have the power to despoil and soil a human soul, which has some sense of dignity, to levels of utter stinking degradation. The slaves of the USA never got to experience this. This much is very clearly evident from the pictures. In fact, it is clear that they escaped from these kinds of verbal assaults when they arrived in the US.

I intent to speak something more about this in my next post.

Chapter Ninety Two

A state of life more degraded than that of slavery!

When the topic of slavery is mentioned in textbooks, the most prominent and immediate mention is about the slavery of blacks in the southern states of the USA. However, the fact remains that this was actually the most soft and silly level of slavery in the whole world.

In most of the places of the world, slavery was an everyday social event about which not many persons were bothered much about. In almost all the historical books connected to South Asia, the word 'slave' is so ubiquitous, that no one thinks much about it.

I think that England was one of the few places where slavery was not there. However, I am not sure about this. When reading the old-time history of England, and other books about England, there is no hint of the existence of such a population group in England. Not only that, it is after the 2nd World War that outsiders started barging into England in such a huge manner.

Beyond that, in an English-speaking ambience, slaves and workers will not suffer much social degradation. For, English language is like that. Very fast, they would become like the others in the society.



Picture: [Castes and Tribes of Southern India](#) by Edgar Thurston

The above-given picture is of the Thiyya labour class females (1860s) of Tellicherry. They are not slaves, but merely workers. Even though there were land-owners and such among the Thiyyas, there were also Thiyya working class also who had become oppressed in the verbal codes.

It can be very easily seen that these females did not get the personality enhancement which had perched upon the Negro slaves of the southern states of USA. This was not due to their half-naked attire. For, even among their just above caste of Nayars also, the dressing standards were not much different. For, when they stood in front of the Brahmin (Nambhuthiri) men, they had to stand with their bosom open, as a sign of 'respect'.

These Thiyya female labourers would be addressed in the pejorative forms of the verbal codes (Inhi - ഇഞ്ഞി lowest You), (Edi - എടി degrading addressing), (Ale - അള degrading addressing), (Enthale - എന്താള degrading addressing), (Ittingal - ഐറ്റിങ്ങൽ degrading addressing), and by mere 'name' by their own lower castes family members, Thiyya social leaders, the just above Nayars (including their children) and others.

The reason for their degradation is constant hammering and thrashing received by them through these verbal codes. The very names were not from the Brahmanical religion. For instance, their names were such as these: Nani, Chirutha, Cheeru, Pirukku



&c.

Not only that, if they were to go into the houses of the higher castes, they would have to sit on the floor. They would have to stand in a bowed manner. These all issues were connected to the degradation imposed upon them through the verbal codes.

I am giving a picture of some people of this subcontinent, who were placed forcefully on the lower panes of the social layers. They persons are also statutorily not slaves.

A state of slavery is not an enviable situation. However, if one were to experience a social degrading which is far more worse than slavery, then it is a very terrible situation. A hundred times more terrible than the Negro slavery in the USA.

There are certain things that need to be mentioned about this. It would include certain incidences also.

Chapter Ninety Three

What if there are no word-codes to forcefully place a person in his intrinsic slot

At the same time, what the Negro slaves who had reached the US received were the verbal codes and the dressing standards of the premium type. The mystical aura of English nursery rhymes, English fairytales, English classical writings &c. were on offer for them. Even then, most of them never had any awareness or gratitude for these things, which they received on a silver platter. Instead of that, what they have is terrific hatred, ingratitude and such.

Many years ago, I used to know a big-time Malayali industrialist outside Kerala. At that time, his age would be around 30 years or so. I used to have a very slight acquaintance with one or two supervisors of his factory. They were also Malayalees. In their own social circles, they received the 'Chettan' (elder brother) respect. Their age would be above 40 years.

One day, I was sitting with the industrialist in his house veranda and talking with him. At that time, one of the Supervisors came there and stood in the front courtyard, facing the young industrialist. The young industrialist did not allow or invite the other man to enter the veranda. Instead of that he made him stand in the lower-level courtyard, while we both sat in the higher level veranda. He gave him a series of instructions, using the word Nee (lowest you). Since I was not used this kind of social atmosphere in which a very clearly elderly person was addressed as Nee, I felt a little uncomfortable.

I mentioned about this to the young industrialist later. This is what he gave as explanation:

'If these fellows (**evan** - lowest he/him) are kept in their position, then there is no problem. If I tell him to enter the house and sit down and such things, then there will be no way to control or restrain these fellows. Then they would have complaints, they would have anger, they would lose their 'respect' for me, they would start questioning my various deeds, this is not good, that is not good and such things they would say, and I will have to listen to all this. However, if I keep them in the correct position of their *innate levels*, then there is no problem'.

Actually there are more issues connected to this. If the senior-in-age worker gets to interact with the younger-in-age industrialist, the issue of 'respect' for age would enter. This is also a big problem. Hierarchy will get reversed. The direction component of the verbal codes might wobble or oscillate.

This is what has happened with regard to the Negro slaves in the US. In pristine-English, there is no word-code to snub down a person to a particular lower demeaned level, as understood in feudal languages.

The people of the northern states of the US could not even bear to think of human beings being kept as 'slave'. Within 75 years of the formation of the nation called United States of America, they went for a big warfare and liberated the Negro slaves. They gave them citizenship in the USA.

Integrating populations, the verbal-codes of whose native languages cannot be understood, into English can be seen as a sort of *foolishness*. For, no sane nation will give their citizenship to outsiders, unless they are of proven great qualities. Instead, they would be given money, permission and convenience to *go back home*. At the same time, giving the rights of domicile and citizenship to outsiders would be doing a *grave crime* on posterity (next generation).

However, if a person is allowed to live in a native-English location, he or she will refuse to go back home, *even if* he or she were kicked out. That is the truth. .

There is some more information to be mentioned about 'Slavery'.

Chapter Ninety Four

Things, which cannot be conveyed to English due to lack of appropriate words in English

There are a lot of things that can be mentioned about the traditional slavery of this land. Persons who are interested in this theme can download the book: [Slavery in the Indian Subcontinent](#) from this link.

However, even in this book there is not even a brief hint of the ladder-like mental and social layer-based slavery that is encoded in language-codes of the location.

As of now, I am not going into those things here. Instead of that, I am going to narrate one historical incident. After that is over, I will go back to the original flow of this writing, to the very location from where it took a detour.

Many of the readers would know about Marthanda Varma, the Travancore king and about the various encounters and fights he had with Ettuveetilpillamaar, a local landlord family. The most critical incident that happened in this issue was the coming of the two sons of the previous king (Marthanda Varma's uncle) to meet Marthanda Varma. This incident resulted in the death of these two young men. The actual reason of the provocation that led to the death of these two young men was the highly dangerous verbal codes in the local language. I will be dealing with this issue when I commence the history writing.

Immediately after this incident, Marthanda Varma sent his armed personnel and had the Ettuveetilpillamaar and their family members including the children and women folk, captured. The Potties who had supported the Pillamaar were also arrested. They were all shackled in iron chain and brought before the king who was at Nagarcoil.

These individuals are not ordinary people. They are revered landlords. They are persons who have to be conceded 'respect' in verbal codes. If they are put into chains and placed on the floor, it is not clear how the soldiers would be able to 'respect' them.

The Potties were exiled. And the Pillamaars were sentenced to death.

However it was their womenfolk, including the young children who were given the most terrible punishment. They were not sentenced to death. Instead, they were sold to the fishermen folks on the coastal areas.

When viewed from English, the horribleness of this punishment will not be visible. For, they are not being killed. They are not been thrashed. They are not being made to bear any other kind of physical pain. The fishermen folk who bought them would not put them in chains.

However, these womenfolk are individuals who are actually of a social stature comparable with that of king MarthandaVarma. They are landlord family members. They are being forcefully placed below populations who were traditionally very below them. They will be placed in a location from where they will have to bear the hammering blows of words such as Nee, Edi, Aval, Pennu, mere name etc.

However, this cannot be defined as a punishment or hammering. For, these very words are regularly used by the fishermen folk to their own womenfolk without any insidious aim.

However, the fact is that the enslaved higher social-class women would feel these words as terrible chains that can shackle them terribly; much more powerfully than can an iron chain. However, to explain this issue in English is not possible at all.

For, the words 'Lakshmi, you bring that vessel here' has no code of enslavement or physical hammering in it. However, in Malayalam, the words are 'Edi, Lachimi, Nee aa pathram ingedukku ('എടീ, ലച്ഛിമി, നീ ആ പാത്രം ഇറങ്ങട്കു').

The hammering is encoded in the verbal codes of Edi and Nee, and the total sense of the sentence.

Simply imagine the wife of an office menial worker saying the same words to the wife of an IAS officer.

There are no words in English that can capture and convey the Satanism in feudal languages

Chapter Ninety Five

Which is the more acceptable slavery?

It is here that one can ponder on certain things when slavery is compared from a relative framework. There was no slavery in England. However, if these women (ladies) had been given the option to choose between being sold as slaves to English people or to the fishermen folks in their own coastal areas, which option would they choose? This point can be taken up for a very profound scrutiny.

The slaves who move to the English side would wear decent attire; eat food sitting on a chair; speak English; would use the same words their owners use to address and refer to them back to address their owners and to refer to them.

Moreover, they would improve their personal stature by hearing, using and imbibing the sense of such verbal usages as Good morning, Thank you, Please, I beg your pardon, Excuse me, I am sorry, May I?, Can I? and such other highly refined words, which are not there at all in feudal languages. However, these persons will not become Englishmen or women.

At the same time, the landlord ladies who become the slaves of the Mukkuvar (fishermen folks of Travancore), would get to feel the daily degrading of the pejorative verbal usages of the fishermen and women. At the same time, they would have to give back self-degrading 'respect'. The same persons whom they had earlier addressed as Nee, Eda, Edi, Avan, Aval, Enthada, Enthadi and such other hammering-down pejorative words, would use the same words to address them. They would be called by 'mere name'. This calling by 'mere name' in feudal languages is a terrifying tormenting deed. The feeling is like being caught and pushed down, and pulled apart, when done by a social inferior.

In the case of wearing dresses, all the restrictions statutorily imposed upon the fishermen folks would be placed upon them also, by the fishermen. When they use rude words, they would mention them in rough verbal sounds. These enslaved women will have to bear that also.

The children born to them would become part of the fishermen people. They would of the same lower caste. They would not be part of the landlord caste.

Just think of one feudal landlord woman who had to experience this terrifying life-experience. This is a thousand times more terrifying experience that that experienced by a wife of an IAS officer (highest officer cadre in India), who is forced to become a menial servant in a government-office toilet-cleaner's household. [It may be remembered that the same kind of repulsive hierarchy that exists between a government

official in India and a common man in India, was there in existence in the caste system of yore].

However, the total horror of the above-mentioned experience will not be understood if pondered upon in English.

The Negros, who are nowadays nicely enjoying life in the US, do not have any information about these things. They have no information about the extremely wonderful life-experience that has been given to them. Actually the black people who are experiencing the best living standard in the world are the blacks of the USA. But then, the blacks with the most content of complaints and protests are these very blacks.

At the same time, the White people from Continental Europe who have relocated to the US also are connected to this very same issue. They do not appreciate the fact that they are also getting to live under the splendid divine shadow of England and English antiquity. Most of the verbal conveniences of England, which they had been watching with unconcealed envy for the last so many centuries, are all available in the US as of now. However, these outsiders who have barged in have no great appreciation, admiration and gratitude for all this. For, they are getting all this without paying anything. Free it is in the USA.

.....Now, I am going back to the flow of my writing stream, to the exact point from where I had taken a detour.

Chapter Ninety Six

What is there so divine about English?

I am continuing from Chapter no. 90.....

A very pertinent question might arise: What is there so great about English nursery rhymes, English fairytales, English classical writings &c.? For, all these kinds of stories and contents can be created in other languages also. This is a very natural thought that can come up in the mind.

Even though I am not a scholar in Malayalam, I do know this language with some level of casual profundity. I have even got to feel that the resounding majestic quality that is there in Malayalam is not there in English. For, the social living that is represented by Malayalam is extremely complicated.

An English novel written by a south Indian female received the Booker Prize. The story of this novel is connected to Kottayam (south of Trivandrum). This book is quite profound in certain rare occasions, and at the same time absolutely bereft of any profundity in most other locations. In fact, it might even be mentioned that it actually skims over the deep locations and moves in a most shallow manner. Yet, the very fact that it received a British prize can point to how much extremely complicated and tough the social living in Malayalam is from an English perspective.

I had felt that this novel was simply a translation of a Malayalam novel into English retaining all the frill elements of Malayalam. That is, the feeling was that it is actually a Malayalam novel written in English. However, the terrific mental trauma and terrors that can arise in Malayalam did not arrive in English. That is the truth. And yet it received the prize!

There is a scene in which the police official is dealing with one of the main female characters in the novel at the police station. She is from a higher stature household in the place. The police official is degrading her in his words. However, the pejorative forms of the verbal addressing with such words as 'Nee നീ', 'Edi എടി', 'Enthadi എന്താടി', '....moleമോളെ' did not arrive or get registered in the English words.

I think I remember noticing that there is not even a single hint in the novel that there are so much un-mentioned terrors in the native language, which cannot be conveyed into English.

When seen from this perspective, it might even be possible to say that such literary works of comparable 'majestic' 'heaviness' is not at all there in English. In fact,

if most of the literary works in English are translated into other languages, it might even be felt there is not much depth in these works.

The actual truth might be that if most of the common professions and vocations in English, if viewed from Malayalam, are low-class. Who is there who is an IAS 'officer'? Or an SI (Sub Inspector of Police) or a government clerk, or a government peon? He (Ayaal) is not even a doctor or a business manager. 'Avan' (lowest he) is just a lorry driver or a coolie man (coolikkaaran)

However, in English, all these 'great' and 'lowly' people are defined by the same verbal codes of 'he', 'his', and 'him'.

The great difference between Malayalam and English is exactly at this location

Chapter Ninety Seven

How a stinking definition is being kept hidden in English

The blacks of the USA are of two types. The first group consists of people who had arrived in the USA as slaves some 200 years back. They received the fabulous content of English social training from there. The second group consists of people who had barged into the USA in recent years from Africa. The individuals in this group have varying kinds of connection with pristine-English. Many of them had only very limited connection with pristine-English systems, till they entered the USA. .

An almost similar or same kind of problem does exist between the whites who had come from Continental Europe, and the native-English from England.

Especially the group consisting of French, Germans, Spanish &c. from Continental Europe.

These are populations who traditionally had competed and fought with England over the centuries and failed in almost every venture. However, inside the US, these individuals very easily get identified with the native-English. For the difference is not easy to find out. For, in the US, they belong to the Whites, and there are other populations like the Asians, Africans etc. who have non-white skin colour.

However, the fact remains that this group from Continental Europe has terrific contents of differences from the native-English.

Even though the people of Continental Europe will not miss a chance to disparage England, they will like to stay quite close to the English identity only. For, if they disconnect from the English link, then in the case of English heritage, they will come quite near to the earlier-mentioned Blacks and Asians.

The main issue here, which is not known to the native-English folks, is that individuals are not of the same human stature in feudal languages.

In feudal languages, the individual who is defined as 'Avan' (lowest he/him) is quite different from an individual who has been defined as 'Adheham' (highest he/him).

The common words, sarcastic words, eulogising words, personal friendship and companionship, the viewing by their eyes, boisterous laughter, what they think in their minds, and such other things of these two different individuals, do create totally opposite effects in other persons, in feudal languages.

If these two groups of persons (Avan and Adheham) enter into an English social system and simply makes a query about another individual, 'Where is he now? Or

Where is she now?', the social and mental effect induced in the social system would be two entirely different effects.

Let us suppose that two persons, that is, one with high social stature and the other with low social stature, process this question as 'Where is Avan (lowest he) now? Or Where is Aval (lowest she) now?

The first person is an IAS officer (highest-grade government officers in India). The second person is a lorry-loading worker. They are asking about another IAS officer.

The query of the first person represents a very specific type of human equality. However, the same words by the second person are literally degrading and pasting dirt on the third individual.

However, this social degrading and pasting of dirt has been enclosed within the wrappings of English language codes. But then, the stinking item is still there, inside the packing.

This is the social scene that is slowly getting empowered inside English nations. The native-English are being converted into stinking items, and they have no way to understand their own uneasiness that sets in

Chapter Ninety Eight

The others who use English

From a writer's perspective, I have a little bit of knowledge in the antique Puranas (epics), and legends of this subcontinent, and also in various Christian as well as Islamic tales. Beyond that, in such subjects as Science, Mathematics, History, Political Science and such else also, I do have varying levels of awareness. However, what I would like to place on record here is my confirmed conviction that pristine-English traditions, literary works, social communication systems, family relationships, individual freedoms, &c. do have a very profound difference from all the above-mentioned items. I stress that I do have certain fundamental insights to mention that much with an unwavering sense of certitude.

Beyond that I do feel that if a pristine-English enwrapping aura is induced upon the afore-mentioned items, a very powerful level of quality-enhancement would come upon all of them.

There is one more item that needs to be told.

In this introductory writing, a lot of mention has been made about English, the language. There are certain things that need be to be disclosed about English, the language, and the culture it does represent.

English is the local language of England, which is a location inside a relatively small island called Great Britain. Great Britain is totally outside Continental Europe. Traditionally, Britain has three other major languages. Irish language of the Irish people, Gaelic language of the Scottish people, and Welsh of the people of Wales. All these three languages are Celtic languages.

I do have a gut feeling that all these three language do have feudal features. I cannot mention here as to why this intuitive feeling has arrived in me.

The social stamina and the social excellence, which pristine-English does bring in, is of the astronomical level. Even though relatively bigger nations of Continental Europe, such as Spain, France, Germany &c. have tried many times over the centuries to subdue the comparatively smaller Britain (an island), all these attempts invariably have ended up in failure. Not only locally, but all over the world, this is what has happened. The reason for this peerless historical record is that the pristine and unadulterated quality of English was maintained over the years.

However, as of now, various peoples in various locations all over the globe are engaged in learning English. Beyond all that, a lot of persons who have no basic skills in English are entering into the USA and 'speaking English' from there. All of these

persons are twisting and squeezing the innate high-quality fabric of English, to make it sync with their own insidious social conventions and inhibitions, and thus desecrate the pristine-quality of traditional English.

In India itself, the persons who use English can broadly be divided into two different groups. The first one is the group of persons who use English, taking extra care to see that they do not bring in any kind of quality-depreciation into the social communication codes of pristine-England. They take care to see that the language is used in a manner that corresponds exactly with the way this language was used in traditional English systems.

Of this group, most (not all) of the individuals have profound connections to the interiors of Classical English literature. Almost all the individuals in this group have a striking affinity for traditional England. This group is comparatively small.

As to the second group, the individuals therein view English as a showpiece for social status, a pathway for social prominence and as a tool that can be used in their own work area. Some (not all) of these persons have learned English through their vernacular languages, and later built-up a proficiency in English. These persons do not have any kind of loyalty or commitment for English at all. Whatever bad happens to this language, they are not bothered at all. Many of these persons have understood that English is a convenient means to mention all the verbal profanities located in their own native languages, in a most casual manner.

However, in pristine-English all these kinds of verbal usages had been some kind of 'haram' items.

The first group views pristine-England in a manner similar to how the Islamic people view Mecca. That is, pristine-England is the Mecca of English.

However, for the second group of people, England is location which they can mention with derogative words, and also a convenient place to barge in to do all their mischievous and dirty deeds.

As of now, England has changed for the worse.

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Chapter Ninety Nine

The real mentality of 'social reformers' inside feudal language social systems

This introductory part of writing is reaching near to its end. I can get to feel the urges of many thoughts connected to feudal languages desperately trying to find a place inside this introduction. However, if I am to allow all of them to enter into this location, this introduction will go forward endlessly.

I will be trying next to describe how the spiritual and religious movements handled feudal languages. After that, this introduction chapter will be reaching its end.

The very concept of improving the people stands in the location of a typical kind of fraud and swindle in feudal languages. In feudal languages, when anyone aims to improve others, it is always better to remain a bit detached from or distant from or higher than those who are being improved.

If this is not done, the persons who improve from their lowly levels would overtake those who have helped them up. Beyond that, they would take-over the locations of those who had helped them come up. They would then use their own degrading verbal and other social codes upon them to crush them down.

Because this information is quite clearly known to feudal-language speakers, they would set upon improving others only after first assuring and firmly setting up their own 'respect' and the subservience of those who are going to be improved. Only after this has been very clearly encoded would they move forward to 'improve' the lower-classes.

For instance, words like Ji, Chettan, Bhai, Swami (before and after the name), Swamigal, Guru (before and after the name), Achhan, Ekka, Annan, Mash, Saar, Maadam, Amma, Mathaavu, Devi, Thirumeni, Mahathma (before the name) &c. would be very forcefully impressed into the minds of the common persons. These are all very powerful words of social 'respect', which would insist automated servility from the others.

At the same time, those whom they improve would always remain 'Nee', 'Thoo', 'Avan', 'Aval', 'Mon', 'Molu', 'Kutti', mere name etc. for the 'respected' persons. This would be very clearly set-up first.

The social relationship code of 'I am the divine, you (lowest You) are the servile', would remain enforced in this relationship.

Speaking in a general manner, it might be mentioned that native-Englishmen who went forth on the pathway of improving others in the subcontinent were not aware of this very urgent social requirement.

However, during the English colonial days in the subcontinent, the native-subordinates of these Englishmen would make sure that the requisite respect is assured from the local lowly-persons.

For instance, these people would insist that the local-lower class persons need to mention the names of the native-English persons in Hindi, suffixing them with words of 'respect' like 'Saab', 'Memsaab' etc. For, in the feudal languages, this is very much necessary.

In Malayalam, I think that words like 'Saayip', 'Madaamma', 'Madaammakutty' etc. were used. I am not sure as to what were the words used in Malabari. Maybe in both Malabari as well as in Malayalam, the same words may have been used. It might be revealing to know what were the usages used in Tamil.

Not only that, the native-Englishmen used to create exclusive areas where feudal-languages speakers were refused entry. In these locations, their innate native-land communication culture could be retained.

For example, there would be clubs, beaches and such other places only for them. However, due to some lack of clear understanding of what they were really trying to keep away from, they had to share these locations with other white-skinned persons.

Due to this, these locations have become stark examples of 'white-racism'. For, I think that many Continental European languages do have feudal-language code. However, these persons would love to stand close to native-Englishmen, when in the presence of others.

However, if one were to think deeply, one might not need to find anything wrong in exclusive locations.

In this subcontinent itself, there are many castes, professionals, social superiors, government 'officers', and such other persons who have exclusive clubs, and many other such places, where membership is given only after discriminating others variously, who are sorted out into groups, and very selective persons are granted membership.

No other person would have much desire to barge into such places. For, if they enter without due welcome, they would have to hear the degrading words (നീ, അവൻ, അവൾ) of addressing and referring by the lowly-level staff members there.

However, if one barges into locations run by native-Englishmen, the racism, and apartheid they might exhibit would not quench the desire to go inside. Instead, the desire would only increase.

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However, if anyone were to enter into a similar location run by feudal-language speakers, the lowly-level staff members like the security man or cleaning person coming and addressing the entering individual with a Nee or Thoo would inspire that individual to run off from that location. Not only that, there would be the added mental trauma of not knowing if any other person had heard these words.

Even if there are hundreds of beaches available for swimming, one would forget all of them, and have mental tension of the few beaches kept apart for themselves by the Englishmen. This would be mentioned everywhere. At the same time, there is another location of much more discrimination. That is, locations where only the rich are allowed. The persons with less money cannot enter in there. About this, not many persons are bothered.

In the earlier days, in Brahmin temples, non-Brahmins were not allowed inside.

However, the fact remains that the other populations did really have their own Devis / Devans &c. and places of worship of their own. Even then, they were distressed that they were not allowed into Brahmanical places of worship. The real reason for such insidious mental pains would be that they were incapable of inserting great quality into their own places of worship.

Even this mental incapacity might be due to the lowliness inserted by the lower word-codes in feudal languages.

Chapter 100

The unmentioned benefits of a connection with **Bilathi** (England)

The state of being a 'mere name' is a very dangerous situation. For example, just behind the name 'Balan', there should be suffixes such as Ettan, Ammavan, Saar, Mash &c. Otherwise the 'respect' and social stature of this person would tumble down into the gutters, inside the minds of the common persons.

The possibility that this man would go rolling down into the thundering depths where terrible verbal usages such as Avan, Nee, Eda, enthada etc. are running amok, is very great.

The very fact that native-Englishmen have no information about this very powerfully required verbal shield is a pointer to the utter foolishness of their gullible minds.

Now, I am going to take up the issue of how religious movements and spiritual leaders of the subcontinent dealt with feudal language issues.

To gather some kind of majestic grandeur and power, it is good to have an attire and place of residence which has a regal demeanour.

During the days of the English colonial rule in the subcontinent, many of the persons who aspired for spiritual leadership would establish the information that they had lived in England, in the minds of the common people.

(Even if they had lived only in Continental Europe, the idea that they had lived in England would be promoted inside the subcontinent. Most of the people in the subcontinent did not know that England was as different from Continental Europe as is an Elephant from a goat.)

If they have the fame that they had gone to the US, that would also be a similar situation.

Many of these spiritual leaders would go to England or America (USA), and get some white-skinned female connected to their programme.

This information also would be inserted along with their name, in a supposedly inadvertent manner, into the public mind.

Even though most of these connections would be of a very brief and formal kind, these connections would be promoted into the public minds in the subcontinent, through slick photographic stills and audio-clips.

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Some of these aspirants for spiritual leadership would publish their own newspapers and magazines, and spread the information into the public minds, of their profound connections to the heights and to England.

Even though many persons had gone for doing work in Ceylon (Sri Lanka), Burma, other Asian nations, African locations &c., they did not get the same kind of majestic opportunity as those who had gone to England.

From this subcontinent, only the feudal rich persons were able to go to English nations, Continental European nations and to the USA (another English nation), and acquire the same kind of regal grandeur.

What has to be remembered here is that way-back in 1917, the value of a single British-Indian currency note was 5 USD to 7USD.

If one were to calculate on this path, a 100 rupee British-Indian note of that time would be around 47000 rupees of current-day India. 700 dollars have that much value now. So, when the feudal rich from this land went to England, they would become very rich persons there.

The rich person from this subcontinent who had lived in England is a person who has the mental capability to address the British-Indian officials by their name with a Mr. or Mrs. prefixed to their names. This very factor would induce a feeling in the native-of-the-subcontinent man that he should concede 'respect' to him. The words of the person who is 'respected' has divine value. The words of the person who is not 'respected' would have no divine value.

I think that only person who can be mentioned as totally different from the above-mentioned persons would be Raja Ram Mohan Roy.

He went rushing to England to see that a most heinous social terror is brought to a halt: Sati.

He went there to inform the British Parliament that in the subcontinent, there was another public opinion also in force, which was against the arguments of the team which had arrived in England to demand that the burning-up of women alive should not be brought to a halt.

On hearing his arguments, the British Parliament gave summary orders to the English East India Company to immediately crush this terrible social custom.

Till that time, the Company had taken a policy that they would not interfere into the traditional social customs and rituals of the subcontinent.

Chapter One Hundred and One

Verbal usages connected to Almighty God!

In feudal languages, generally God is seen commonly addressed with a Nee (lower-most or most intimate form of You). It may be safely assumed that God does not have any complaints about this. For, I feel that such words would not have any effect on God. If the Ocean is thrashed with a wipe, would the Ocean feel anything?

At the same time, I have seen the word 'Angu' (something like Thou / Thy / Thine) also being used upon God. However, I do not have much information about these things. I have not seen Muthappan Vellattam being addressed with a 'Nee' by any of the worshippers. I have no information as to whether such a verbal practise is in existence.

When God is being referred to in English as He, Him etc. the 'h' in these words is used in the Capitalised form when written. I have no information as to from where this verbal influence came into English.

I understand that Brahmin (Hindu religious) Gods are addressed with a 'Nee' when the Brahmin worshipper is praying. Actually, this 'Nee' usage is similar to the way one addresses one's most intimate friend or companion. It might symbolise mental intimacy, and passionate love and affection. However, when these kinds of verbal usages are used in romantic associations among human beings, direction components might insert certain restrains.

Since Sanskrit is very powerfully feudal in its verbal codes, I get to feel that the Guru-Shiksha relationship developed by the Hindu spiritual leaders and other divine personages was totally in sync and accordance with these feudal codes.

The word 'Shri' is seen used as a suffix to the names of the deities and other divine beings on many occasions.

Since the Christian religion is actually a Western Asian religion, I do have a hunch that it also would be bearing the profound influence of these feudal languages. I think that the original text of the Holy Bible (Old Testament) was written in Hebrew. Or could it have been in Aramaic?

I think that the Old Testament (Bible) has some profound connections with the religious beliefs of the Jews. I have no information as to whether the traditional language of the Jew, that is Hebrew, has feudal features or planar verbal-code features. However, it might be true that their language codes did influence their historical experiences.

If one has to make a profound study about the historical experiences of the Jews, it is my confirmed conviction that a study of the verbal codes of their traditional

language should be done. Before the Jews barged in and occupied Palestine, to create the new nation of Israel, the people who disliked and hated the Jews the most, were the people of Europe. I have no information on why this was so. However, if one were to check the Jewish language codes, the reason for this enmity might be very starkly visible.

In my childhood, I have had the chance to experience the quaint ambience of English Christianity in a small way. This was through the proximity to Anglo-Indian Christians, who were quite accomplished in pristine-English ways and manners. However, this population group seems to have totally vanished from India.

Christians are there in many parts of the world. I have no information as to whether there are English Christians anywhere in the world other than in native-English nations. From my personal experience, I do have the conviction that there are very little common items between pristine-English Christianity and feudal-language Christianity. In fact, one might be the exact antonym of the other.

In Malayalam, Jesus is seen mentioned in spiritual venues as 'Avan' (lowest He/Him). However, if this very same word is used in common conversation, I think it would look quite odd and irregular, more or less amounting to insolent disrespect for Jesus. In prayers to Jesus Christ, 'Nee' is the word used for You.

However, if the word 'Ningal' (middle-level You) is used, it would look quite a strange way to address Jesus or God. However, the word 'Angu' might be okay, I think.

Chapter One Hundred and Two

Feudal languages and Islam

It is seen that the Holy Qur'an of the Islamic people is in Arabic. I have been informed that Arabic has comparatively very little amount of feudal (big man – small man hierarchy) content in it. However, it is historically seen that the Arabian peoples did have various kinds of social errors. This is seen when the life history of Prophet Muhammad is perused.

What the error is, in the social communication codes of Arabic is not known. However, if the verbal codes are inspected, the errors, if any, might be identifiable. However, the influence of the feudal language speakers who abound all around the Arabians might have influenced Spoken-Arabic in an adverse manner. The feudal content in them might get reflected in Spoken-Arabic. To accommodate the various kinds of social ups and downs in them, adequate changes might have entered into the language-codes of Arabic.

This is happening in English also, as of now.

The life history of Prophet Muhammad, which had been written by a Malayali writer in English, was edited and re-paraphrased by me, many years ago. It was then that I could get to know more about the Prophet.

It was a very curious enlightenment that entered my mind that the Prophet was totally against all kinds of feudal hierarchies. It was a very wonderful and surprising bit of information; totally unexpected.

It was seen that the Prophet did give a very powerful caution that when he entered into any social scene, no one should get up from their seated position in a pose of obsequious deference and servitude. This attitude is totally in sync with the verbal codes of pristine-English. I have not come across any other personage who has made such a powerful and categorical decree that stood in total concurrence with the egalitarian verbal codes of pristine-English.

It is not known whether even the direct disciples of the Prophet could follow and practise this decree in their own life and way of life. For example, I have no information whether Abu Bakr Siddique could make his own followers to act as per this tenet.

I feel that Islamic religion was aware of the existence of feudal verbal codes. I understand that there is a spiritual diktat that the name of the Prophet, that is 'Muhammad', should not be mentioned in a standalone / detached manner. I have no definite information on what was the powerful information that had stood behind this decree. Moreover, there is no information as to whether this was done due to the

information on feudal language verbal code. Beyond all this, it is not known to me as to where this directive is found; in the Qur'an or in the Hadith?

However, it is very evidently seen that when Islam spread into the South Asian subcontinent, this religion did try at least at a minor level to defend itself against the onslaught of the feudal language verbal codes. I feel that the stand taken by Islam in this regard was totally opposite to the stand taken by the Christian religion. I think that the Christian religion moved downwards in the verbal codes to the levels of intimacy as seen in such words as 'Nee', 'Avan' etc. for use in sacramental usages.

I get to feel that Islamic religion tried to keep its spiritual personages detached from the clasp of these negative verbal codes. In fact, it did take a very adamant stand in not allowing such verbal codes to gnaw at certain of its religious dignitaries.

I think that the word 'Adheham' (highest level of He/Him) is used in Malayalam when referring to the Prophet. I have no information on what word is used for addressing (You) the Prophet in Malayalam. However, I get to understand that the Prophet is not requested to take up any mediation in any prayer to the God. However, in the case of Jesus Christ, it is not so.

I remember seeing the usage Nabi Thirumeni in some poster writing, somewhere. It is not known whether this 'Thirumeni' usage for the Prophet is acceptable to the fundamental concepts of pristine-Islam. For, I think that this was not an attitude taken up by the Prophet himself.

I am told that among the Sunni Islam sect, there is a statute that the words 'Nee'/ 'Inhi' (നീ/ ഇങ്ങി) should not be used upon the Thangal (തണ്ടൽ) **people, including their children.** I am not sure if this issue is there in Arabic. However, I do feel that this decree was created when it was felt that there was need to protect at least the spiritually acclaimed-and-acknowledged persons from the hideous carnivorous cravings of the local feudal language words. However, I need to place on record that I do not have much information on any of these things.

Only very good opinion can be mentioned about Prophet Muhammad. It is seen that he was a person who could exhibit extreme levels of mental control and quietude even when he was in the midst of overwhelming cataclysmic events. Moreover, it is seen that he was an individual with an extreme level of compassion for our fellow living beings. Beyond all this, it is seen that he did extend forgiveness even to those who had acted with extreme hostility to him in his days of destitution.

In spite of all this, as of now, Islam has become a synonym for the exact opposite of righteousness in many locations in the world. It might be true that many individuals might hold the responsibility for this outcome. To a limited extent, the native language culture of the various Islamic populations might have a share in this. For, even the most simple verbal caution given by the Prophet that no one should get

up from their seated position to convey any kind of servile 'respect', is not practicable or doable in feudal languages.

The source location of most of the furious hatred and antipathies, be it personal, social or religious, can be found in the verbal codes of the local languages. I feel that, if one were seek out the source of these antipathies and hatred in the holy scriptures of the various religions, one would not find any of the real provocations there. It is language codes that have given the real provocation for most of the terrible communal clashes and hatred in this subcontinent. It is my feeling that it is this that had given the provocation for the terrible communal clashes that took place in South Malabar (Mappilla Lahala) (starting from 1832 – Ref: Malabar Manual)

There are some other things also that needs to be mentioned. I will do it at another location.

In most of the spiritual cultures, there is an understated theme that the God would bring about a single language for the whole world. However, one needs to wait and see as to whether that language would be one with feudal language codes or with planar language codes.

Chapter One Hundred and Three

Great egalitarian philosophies go awry when facing feudal languages

I am giving here one narration which might be able to illustrate the crucial difference that exists between the Islam exemplified by Prophet Muhammad and the Islam as experienced in feudal languages.

This story was told to me by a Muslim individual itself. He narrated this story with a very visible feeling of adoration for the main character in this story.

Kuttiadi was a very small village, around 85 kms from Calicut town. I think the time-period of the story was around the 1960s. As of now, the distance between Calicut and Kuttiadi is only around 50kms.

There was a feudal landlord near to Kuttiadi. This man's name was suffixed with the feudal word of honour 'Sahib'. I do not know as to what this title is supposed to represent.

He was the owner of landed properties from which all-round the year, there would be continual plucking of coconuts. The common man of the area could visualise the complete powers of a local sovereign king in him. I would like to add here as an insertion that this individual's excessive amount of wealth did not in any manner lead to the enhancement of the living-standards or personality features of the common man living around the place. However, this is the standard feature of this subcontinent.

At that time, Kuttiadi angadi (commercial street) was a small place with a few small shops, surrounded by a big paddy field.

One day, this 'Sahib' came to the angadi. All the persons sitting in the various small shops got up from their seated position in a pose of feudal servitude. However, in one shop, there was a Muslim person, who had newly come from another place, sitting. This person did not get up. I think this individual's attitude was in total concurrence with the tenets of elementary-Islam. There is no requirement to exhibit any kind of servitude or servility to another individual. For, both of them were Islam.

Exhibition of obsequious servitude and 'respect' is the most powerful symbol in a feudal language social system. This will be expected. It will be given and conceded. In the very few occasions where it is denied or not conceded, it will be very carefully recorded in the mind by the person who has expected the 'respect'.

In a single momentary glance, the 'Sahib' noticed the person who had not extended the expected obeisance. He walked straight to that man and started a small-time conversation with him.

The people were stunned. This individual was conversing with the most powerful person in the locality with no visible pose of deferential respect!

Within days, more shocking developments. This individual was seen travelling with the 'Sahib' in his car. He is seen visiting the Sahib's house. And dining with him!!!

After that, more terrific news. He had joined with the Sahib in a business partnership. Timber business at Kallayi (near Calicut). The Sahib had invested a huge amount of money. This man had invested his everything. This man now started exhibiting the facial and mental demeanour of a local lord.

Then came a news that was more or less explosive. In the torrential rainwater that came gushing from the mountains, the complete set of Timber had floated away. What the Sahib lost was a more or less a very minuscule part of his total wealth. However, the other man lost everything that he had, in the rapids.

The person who had narrated this story concluded the tale with these words: 'In the days afterwards, when the Sahib comes to the angadi, the person who gets up first would be this man. He had converted completely into a servant and dependent of the 'Sahib'.

What has to be mentioned here is that in a feudal language location where 'respect' and feudal subordination are expected, but not conceded, high-grade venom will diffuse into the human mind. This is due to the working of the feudal language verbal codes.

No religion or philosophy that does propose egalitarianism can control or block the powers of these verbal codes. Vedantic expositions, dissertations on ethical moral principles, socialistic political philosophies and much else, will all turn totally meaningless, dreary and uninspiring, when made to stand face-to-face with feudal language codes.

Chapter One Hundred and Four

Those who strive to find solutions through shortcuts!

The introduction that has been written before commencing the writing on the Impressionistic History of South Asia is being concluded. In this introduction, the characteristic features of the feudal languages which are enwrapping upon and holding tightly on to the Subcontinent has been described in great detail.

If a query does arise in the mind as to why so much significance is being given to such an insignificant item as language, when the total aim is only to write only an impressionistic history, the answer can be given that not only history but many other things also would need to be understood and interpreted through language codes.

In such varied subjects as economics, sociology, psychology, political science, marital life, working environment, field of education, public administration, police behaviour, social engineering, and many other similar subjects, very clear knowledge on these verbal codes would lend very powerful and very precise information. For, the reality is not as seen in English. Individuals as well as all other connected things, would be influenced as per the encoding inside the language codes.

However, there is one more thing that might need to be mentioned about this theme. Language codes do have very intimate links with the '[Codes of reality](#)', which do design the phenomenon of life, physical reality and such other things. I will try to mention more about this later, if possible.

Along with this, it might be possible to explain the machinery that works behind the scenes in [Homocopathy](#), to give effective medical treatment.

In India, various kinds of statutory laws and rules are being framed and promulgated without the least bit of information on language codes. Many persons take upon themselves the authority to do such things on the strength of some insipid educational degree.

During the English-rule time in British-India, (not in the various independent kingdoms that was here), the social behaviour pattern and social interest of the varying populations here was taken into account, and all kinds of powerful laws were enforced upon the nation in a very careful manner with very great precision focusing on the exact population group that needs the new laws, and in a very gradual manner. However, as of now, without any profound care, statutory laws which can induce very powerful and wide-spread consternation and dislocation are being imposed without the least bit of concern.

Even the aspiration for a uniform Civil Code encompassing everyone is fraught with acute dangers. The truth behind such aspirations is that no due concern is being given to population groups which experience varying kinds of mental and social experiences. That is the reality here. Most statutory law-making in this nation, as of now, would be a sort of short-cut solution by means of creating a panacea that would affect everything and everyone.

People as well as individuals do get varying experiences with regard to education, child-marriage, right of youngsters to work, family relationship, labour relationship &c. I feel that before imposing a single law to encompass everyone, it would be good to gather information on the various kinds of problems each of these different individuals face.

Chapter One Hundred and Five

About this writing

If I were to write giving the full details of how feudal languages can influence and effect each and every part and item of human life, along with giving suitable illustrations to validate the contentions, this writing would become a huge book, much bigger than the Mahabharatha.

There is much more to mention about language codes. If I do get the suitable opportunity, I would be doing that later.

The introduction to this history-writing is reaching its sweet finale. I am intending to commence the next chapter. I am going into a pause, to ponder on where to place my next step.

Now, I have to mention about the words that have been written so far. This is being published as a book of page size 7" X 10". However, in that book, the Malayalam version that has gone much further will also be there. This book would be available as printed version, digital version as well as AmazonKindle version. It should be ready in a few days time.

The print and the digital version of this book would contain almost the same words that have been broadcast as regularly via Whatsapp. However, the profanities, expletives and other vulgar usages that had been hinted at in the broadcast, would be mentioned in their full and correct version in the book versions.

This is being done so, just to maintain the historical precision and candidness.

I have had an experience that can be said to have some connection to this contention.

A few years back, I commenced writing on the Bharani festival at Kodungalur Bhagavathi Temple. I found that none of the profane utterances that had been used in the temple centuries back were available for study or reference. There were no dependable records in this regard. What were available were only those which had arrived in use in the last 100 years or so. I could not ascertain for sure as to in which language had this festival being conducted in the ancient and historical periods.

The profanities and other vulgar words used by the Malayalam and Malabari speakers lie entwined with their social history.

For instance, in Travancore, way-back in 1800s, street-fights took place between the [Sudras \(Nairs\) and the lower-castes](#). The precise reason that provoked this confrontation was that due to the influence of the Christian Missionaries who had come

from England, many lower-caste populations improved much intellectually and socially. They tried to wear costumes which were way beyond what was allowed for them.

Thus, the lower-caste individuals who dressed in garments, which were not allowed to them, and the Sudras fought it out on the streets.

However, to really understand the real quality and terror associated with these confrontations, one should know what were the abusive words and profanities which were mutually used.

There is one very illustrative example which one can mention in this regard. Around 1946, in the local areas around the small-time villages of Punnapra and Vayalar, near Alleppy, the lower-castes and the Travancore kingdom police had a verbal confrontation. One police inspector of the Travancore kingdom went for meeting with the lower-caste leaders. However, he was beaten to death by the lower-castes. The way the social system brought about this incident can be traced back to the revolutionary changes which the members of the London Missionary Society had created in the social system.

However, when the events leading to this confrontation was made into a Malayalam film by name '[Punnapra-Vayalar](#)', everything looked quite different. When the lovely actors represented the lower-caste revolutionaries, the revolting populations looked quite soft and effeminate. However, the real looks and cultural standards of the social system would be quite different.

It would not be the **greenish adornment of the blooming Springtime fields** ('വസന്തപുഷ്പാഭരണം ചാർത്തിയ വയലേലകളിൽ') that would have provoked and inspired the fierce fights; rather what would inflame the hatred would be the rude, rough and wicked profane words and usages.

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10. English phrases

b. Books from the English Colonial rule period in South Asia

1. Malabar Manual by William Logan (along with commentary by VED from VICTORIA INSTITUTIONS)
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3. Native Life in Travancore by The REV. SAMUEL MATEER, F.L.S. (along with commentary by VED from VICTORIA INSTITUTIONS)
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5. OMENS AND SUPERSTITIONS OF SOUTHERN INDIA by Edgar Thurston

c. English Classics

1. Silas Marner by George Eliot)
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